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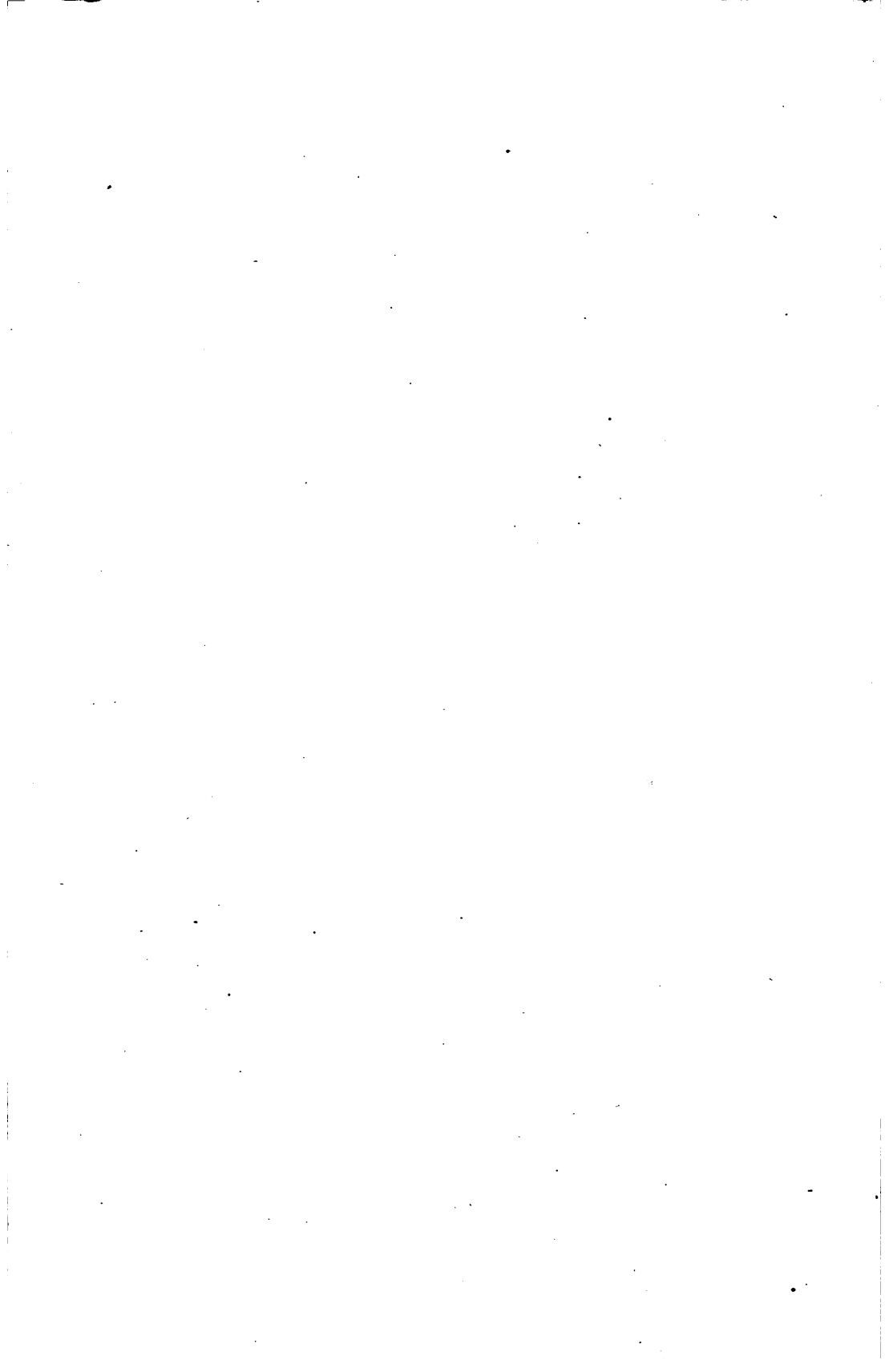
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GRAMMAR
OF
THE P A Š T Ō
OR
LANGUAGE OF THE AFGHĀNS,

COMPARED
WITH THE ĪRĀNĪAN AND NORTH-INDIAN IDIOMS

BY
DR. ERNEST TRUMPP.

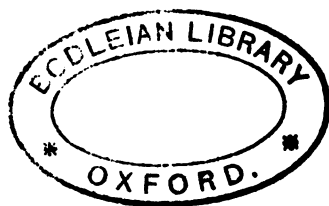
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*(S. Langley.
1888)*





TO HIS EXCELLENCY

DR. B. VON DORN,

IMPERIAL RUSSIAN COUNSELLOR OF STATE, ETC. ETC. ETC.

THE INGENIOUS PIONEER OF PAŠTŌ STUDIES IN EUROPE,

THIS WORK

IS RESPECTFULLY DEDICATED

BY

HIS MOST OBEDIENT SERVANT

E. TRUMPP.

PREFACE.

In offering this work to the public I need not apologize for bringing out a new Grammar of the Paṣtō; for every body conversant with this branch of literature is quite aware, that this is as yet by no means a superfluous task. Without disparaging the merits of my predecessors on this field of labour I may be allowed to state, that I have independently of them followed my own course and subjected the Paṣtō to a searching intercomparative examination, in order to elucidate its grammatical formation and structure and at the same time to assign to it its proper place in the family of languages. I trust, that my researches may prove to some extent useful to the student and that others may thereby be moved to turn their studies to this field, in which there is still ample space for the cooperation of others. What we stand most in need of are critically sifted texts, not mere reprints of manuscripts with all the blunders of the copyists. A good edition of the Dīvān of Rahīmān, Xušhāl, H'amīd etc., of the Paṣtō translation of the Anvārī Suhailī (Kalīlah ō Damanah), the Tārīḫ-i murassa; etc. would be most heartily welcomed by all, who take an interest in Paṣtō studies. But the editors of such works should not consider it beneath their dignity to add explanations of difficult or rare words: for our Paṣtō lexicography has only commenced as yet and not every body has the advantage of consulting learned natives.

The pronunciation, put down in this Grammar, I believe on the whole to be correct; I have heard with own ears the Paṣtō spoken by the Afghāns and I have paid the greatest attention to the sounds and frequently inquired from learned men in Peshawer and Lahore, whenever I was doubtful; but it is possible, that I may have erred in this or that point.

Most of the quotations inserted in this Grammar are taken from Raverty's *Gulshan-i Rōh* and Dr. Dorn's *Chrestomathy of the Pushtū or Afghān Language* (St. Petersburg 1847), as it was my intention to illustrate the grammatical rules, as far as possible, by examples drawn from such works, as are generally accessible; quotations from Mss. have therefore been introduced only sparingly.

My best thanks are due to the Imperial Academy of Vienna, which encouraged me to publish this Grammar by offering to defray a part of the printing expenses and to the Supreme Government of India, which liberally subscribed for a number of copies.

Tübingen, 16th. Jan. 1873.

E. Trumpp.

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Introduction.

On the origin and relationship of the Paṣṭō.

We hope that the time is passed for ever, when the Paṣṭō was classified under the Semitic languages and that such assertions will in future only be looked upon as a curiosity. For the Paṣṭō does not contain a single Hebrew word, and the substantive **آر**, or, fire, which was identified with the Hebrew **אור**, light, is derived from the Zend ātar (Nom. ātarsh, thence Pārsī ātash and modern Persian **آتش**).*)

But if it is agreed on all hands, that the Paṣṭō belongs to the Indo-germanic family of languages, the further question is, if it is to be classified with the Zend family or with the Indo-Ārian stock?

Hitherto those, whose judgement has a great weight in deciding questions of this kind, ascribed the Paṣṭō unhesitatingly to the Zend family; so the learned Prof. Frederic Müller in his fine remarks on the Paṣṭō sounds.**)

We quite agree with him,

*) Arabic words, used in the Paṣṭō, prove nothing, as little as in Persian.

**) Ueber die Sprache der Afghānen. Wien 1862.

that the palatal sibilants ञ, ण, फ़ can only have had their origin from the Zend (cf. §. 3 of this Grammar), that the change of the Sanskrit ञ to ञ and ण in Paṣtō can only be explained by the medium of the Zend and that in the pronouns and numerals many forms receive their only light from the Zend. But on the other hand it must not be forgotten, that the Paṣtō has preserved the whole cerebral row (of course with exception of the aspirates) of the Indian Prākṛit tongues, that a very large stock of pure Paṣtō words is directly derived from the adjoining Prākṛit idioms (chiefly the Sindhī, less the Panjābī), that the whole formation of the declensional and conjugational process bears the closest analogy to the Sindhī, that the whole structure of the Paṣtō active and causal verbs in the past tenses fully coincides with and can only be explained from the Sindhī, as shown in this Grammar.*) The Paṣtō however is by no means a Prākṛit idiom, like the Sindhī, Panjābī etc., but an old independent language, forming the first transition from the Indo-Ārian to the Īrānian family and therefore participating of the characteristics of both, but still with predominant Prākṛit features. This is also fully borne out by the geographical position of the Paṣtō between the Indian and Īrānian idioms.

Lassen already has proved**), that the *Πακτινῆς* of Herodotus are in all likelihood the forefathers of our modern Afghāns. He puts down in this map of Ancient India the country of *Πακτινῆς* in the Sulaimānī range of mountains, where no doubt the ancient seat of the Afghāns is to be sought, as they are frequently called thence Sulaimānīs (by the Arabs). But the ancient *Πακτινῆς* is not to be restricted to this mountain range alone but must

*) This affinity of the Paṣtō to the modern Indian Prākṛit idioms is already recognised by Dr. Dorn in his learned „Grammatical remarks on the Pushtō“.

**) Indische Antiquitäten I, p. 428 sqq.

have extended more westwards, including the ancient Arachosia; for according to some old traditions of the Afghāns they were originally settled (or at least a portion of them) in a country called Ghōr (غور)* which must be sought eastward of Herāt and north-west of Ghaznī. This would account for the fact, that Sul-tān Mahmūd Ghāzī (A. D. 1010.) could subdue a portion of the Afghāns, whereas those dwelling in the (Sulaimānī) mountains remained rebellious (see: Dorn, Niamat Ullah, history of the Afghāns, Annotations p. 76). So much is certain, that at the time of Amīr Nāsir Ud-dīn Sabuktaghīn of Ghaznī (about A. D. 962) the Afghāns were already settled in the districts of Qandahār and Ghaznī; their migration to the north did not take place before the latter half of the 14th century and the conquest of Swāt by the Yusufzais in A. D. 1413—1424.

The Afghāns appear, as early as history mentions them, as a distinct nation, divided into many tribes or clans which are often at war against each other, but comprehended under one common national name.

The name 'Afghān' or 'Avghān' (أَفْغَان, أَوْغَان**) is according to a tradition of the Afghāns themselves that of the son of Ermia, son of Tālūt (Saul), king of Israēl; ***) for the Afghāns pretend to be descended from Yaʿqūb (Jacob, the Patriarch).†) The

*) غور is apparently an appellative, 'a mountainous country' (now غور); this accounts for the different Ghōrs mentioned. Elphinstone (Caulbul, p. 153, note) mentions also another Ghōr, east of Furrah.

**) Also spelled أَفْغَانَة.

***) Dorn, Niamat Ullah, p. 23.

†) Compare Gulsh. II, p. 64, 3:

نَ يَعْقُوبَ قَوْمَ وَ تَبَارَكِي

„They are the tribe and race of Yaʿqūb.“

The whole pedigree is exhibited in Dorn's Niamat Ullah, p. 37, and totally irreconcilable with the Biblical accounts.

name „Pathān,“ which they bear chiefly in India, they account for in the following way. The Afghān Malik, called Qais, went to Medīnah to see and hear the Prophet, invited by a letter from Khālīd. The Prophet gave to this personage the name of Abd-ur-rashīd and on account of his bravery in the battle against the Koraishites he said, „that the attachment (of the Afghāns) to the faith would be in strength like the wood, upon which they lay the keel, when constructing a ship“, which wood the seamen call ‘Pathān’; on this account he conferred upon Abd-ur-rashīd the title of ‘Pathān’ also.*)

Though the tradition of a people deserves all attention, yet we must state, that the derivation of the name of ‘Afghān’ from a supposed son of Ermia, called ‘Afghān’ or ‘Afghānah’,**) is without any foundation whatever and a mere fiction, and with it we must also declare the whole story of their Jewish descent, based on this very name, a wilful invention, made with no other object but to vindicate some noble origin to the Afghān race; their own language totally contradicts their claims of a Jewish descent, of which the inventors of this myth were not aware.***) That the derivation of the name ‘Pathān’, put into the mouth of the Prophet, is equally fanciful, will be shown presently.

The name ‘Afghān’ is, at it is well known, not the national name, which the Afghāns apply to themselves, but given them by the Persians. Its etymology or meaning is not known, as little as we know up to the present day, why the Romans called

*) Dorn, Niamat Ullah, p. 38.

**) Another curious explanation of the name ‘Afghān’ see: Dorn, Niamat Ullah, Annotations, p. 64.

***) Their Jewish features are greatly exaggerated by such, as believe in the Jewish descent of the Afghāns; I for my own part could detect nothing of them.

the Teutons 'Germani', the Germans themselves not making use of this name.

The Burhān-i-qāṭiṣ simply says about the word 'Afhān':

افغان با غین نقطه دار بر وزن مَسْتَن بمعنی فریاد وزاری باشد و نام
قبیله است مشهور و معروف و جمعی افغانه است بر وزن فراعنه
بطریق جمع عربی

„Afhān, with the dotted ع, after the analogy of 'mastān', occurs in the sense of 'complaint and wailing', it is also well known as name of a people and its plural is 'Afāghinah', after the analogy of farāzinah, after the manner of an Arabic plural.“

The national name with which the Afghāns designate themselves, is پښتون, pronounced now in the west 'paṣtūn', and in the east 'paṣtūn'. It is seen at the first glance, that this is the very name, which they bear already in the list of Herodotus, who has transcribed it in Greek, as accurately as possible, by Πακρυγ. (Herodotus VII, 68). From 'paṣtūn', by a regular Prākṛit assimilation, the Indian 'pathān' is formed (see my Sindhī Grammar, Introd. p. XLII, under पथ); there is no such word in Arabic as 'pathān' (the Arabic knowing neither the letter p nor th) nor in Persian either, and if the eastern Afghāns use occasionally the name پَتَان, it is the same as the Indian पथान (the Paṣtō being destitute of an aspirate).

In India the Afghāns are also known under the name of 'Rōhillah'. The Afghāns themselves call their country 'rōh', but only in contradistinction to the Indian low-lands. Rōh is by no means a proper name, but an appellative signifying 'a mountainous country', as still used in Sindhī (रोह). Thence is regularly derived روهیل, rōhīlai, a mountaineer (see §. 33), Sindhī रोहीलो.

We trust that the comparative remarks, which we have inserted in this Grammar, will prove our assertion regarding the origin and affinity of the Paštō and incite to a deeper comparative study of the language of an old warlike nation, which has played already so great a roll in the commotions of Asia and which, according to all the signs of the time, is destined to play a still greater one.



I. Section.

The Paštō system of sounds.

§. 1.

1. The Paštō Alphabet.

With the Islām the Afghāns have also received the Arabic characters, as most other nations, converted to the Islām. When and by whom the Arabic characters were adapted to the Paštō sounds, is unknown*), at any rate this difficulty has been solved with great skill. Only one consonant has been left indistinct, the media ځ ځ (= dz), which was not distinguished from its tenuis ځ ځ (= ts) by separate diacritical marks. We have endeavoured to supply this want by placing two dots above ځ , viz ځ , as for a foreigner at any rate the non-distinction of the two sounds must prove very troublesome.

At the beginning the punctuation of the Paštō alphabet seems to have been subject to many variations, the old manuscripts differing from each other very considerably in the use of the diacritical marks, e. g. ځ , ځ and ځ are often found expressed by ځ , ځ and ځ (see Dorn, Chrestomathy of the Pushtō language, Introd. p. V); we find also partly the system, which gradually has been adopted for the Hindūstānī, marking the letters ځ , ځ , ځ by the superscription of ځ , as ځ , ځ , ځ , or by putting four dots above them, as ځ , ځ , ځ , in use, especially in manuscripts, written

*) With our present deficient knowledge of Paštō literature it is difficult to state, which is likely to be considered as the oldest Paštō work. Raverty (Introduction to his Paštō grammar, p. 32) states, that Shēkh Malī is the oldest Paštō author, who has described the conquest of Svāt (A.D. 1413–1424). But he seems not to have seen himself the work in question.

in India. But gradually the present system of writing has been so thoroughly fixed in Paṣṭō, in consequence of its clearness and easy applicability, that in more modern manuscripts a mistake is seldom to be met with, which may unhesitatingly be ascribed to the ignorance of the copyist, with the exception of such words, the orthography of which is not yet quite settled.

For the vowel-system the adopted arabic signs are not quite sufficient, as they do not fully cover the Paṣṭō sounds. We shall try to supply this want, which the Afghāns themselves may not have felt much, as they could easily enough find out the correct pronunciation of every noun without the addition of peculiar diacritical marks, by an accurate transcription in romanized letters, for which purpose we have adopted the Linguistical Alphabet of Prof. R. Lepsius (Standard Alphabet, IId edit.), with a few slight modifications.

We let now follow a phonetic survey of the Paṣṭō alphabet, separating the foreign elements from the pure Paṣṭō sounds.

Paṣṭō consonants.				Arabic consonants.			
Gutturals:	ک, (ق); گ, (ج)	خ; غ	(پ)	...	ه	ح; ع; ق;	
	k, (q); g, (g)	γ; χ	(χ)	...	h	q; ʔ; h;	
Palatals:	چ; ج	خ; غ	ژ; ځ; ږ	...	ی		
	č; ĵ	t; d	ž; ǰ; z		y		
Cerebrals:	ط; د	...	ش	ن	ر		
	t; d		š	n	r		
Linguals:	...	...	...	...	...	ط; ص; ض; ط;
						t; z; s; d	
Dentals:	ت; د	...	س, ش	ن	ل, ر	ث; ذ	
	t; d		s š	n	l, r	θ; ð	
Labials:	پ; ب	...	...	م	و	ف
	p; b			m	v	f	

With reference to the pronunciation of the purely Arabic consonants, it is to be observed, that the Afghāns pronounce them in the same way, as the Persians; thus ط is pronounced like common t, ظ, ص, ذ like z, ص and ث like s, ق like k, ح like h, and the deep guttural touch, which is communicated to the accompanying vowel by ع, is generally not heard, only the mullās affect the original arabic pronunciation of these letters. For the sake of etymology the different sounds have been rendered in the romanized system in conformity with the Standard Alphabet.

We subjoin here the common alphabetical order of the Paštō letters:

Unconnected	Final	Medial	Initial	Name	Pronunciation & Rom. transcription
ا	ا	ا	ا	آلف	— (')
ب	ب	ب	ب	بي	b
پ	پ	پ	پ	پي	p
ت	ت	ت	ت	تي	t
ټ	ټ	ټ	ټ	ټي	ṭ
ث	ث	ث	ث	ټي	ṭ (s)
ج	ج	ج	ج	جي	j
ځ	ځ	ځ	ځ	ځي	ɟ (dz)
چ	چ	چ	چ	چي	č
خ	خ	خ	خ	ځي	ɟ (ts)
ح	ح	ح	ح	حي	h'
څ	څ	څ	څ	ځي	χ
ډ	ډ	ډ	ډ	ډال	d
ڍ	ڍ	ڍ	ڍ	ډال	ɖ
ښ	ښ	ښ	ښ	ښال	ɖ (z)
ر	ر	ر	ر	ري	r
ړ	ړ	ړ	ړ	ري	ɾ
ز	ز	ز	ز	زي	z
ژ	ژ	ژ	ژ	زي	ʒ (zh)
س	س	س	س	سي	ʒ (g)
س	س	س	س	سين	s
ش	ش	ش	ش	شين	š (sh)

Unconnected	Final	Medial	Initial	Name	Pronunciation & Rom. transcription
پ	پ	پ	پ	پِین	ǫ̃ (ǧ)
ص	ص	ص	ص	صَاد	s
ض	ض	ض	ض	ضَاد	z
ط	ط	ط	ط	طَوْثِی	t
ظ	ظ	ظ	ظ	ظَوْثِی	ǧ (z)
ع	ع	ع	ع	عِین	i
غ	غ	غ	غ	غِین	ɣ
ف	ف	ف	ف	فِی	f
ق	ق	ق	ق	قَاف	q
ک	ک	ک	ک	کَاف	k
گ	گ	گ	گ	گَاف	g
ل	ل	ل	ل	لَام	l
م	م	م	م	مِیم	m
ن	ن	ن	ن	نُون	n
ڼ	ڼ	ڼ	ڼ	ڼُون	ɳ
و	و	و	و	وَاد	v
ه	ه	ه	ه	هِی	h
ی	ی	ی	ی	یِی	y

A consonant may be doubled by putting the sign تَشْدِید (tašdīd, corroboration) above it, as: مَلَّ mullā, a Mullā or muhammadan priest. In Arabic all consonants may be doubled (even Alif provided with Hamzah not excepted). The Persian consonants پ p, چ č, ژ ž and گ g never take Tašdīd, except بَچَّه baččah, the young of an animal, a child. In pure Paštō nouns the Tašdīd is never met with.

The (purely) Arabic letters are also used as numerical values, in recording (by brief sentences, in which the sum of all the letters must be added together) historical events.

ا	1	ح	8	س	60	ت	400
ب	2	ط	9	ع	70	ث	500
ج	3	ي	10	ف	80	خ	600
د	4	ك	20	ص	90	ذ	700
ه	5	ل	30	ق	100	ض	800
و	6	م	40	ر	200	ظ	900
ز	7	ن	50	ش	300	غ	1000

This method of computation is called abjad, from the first four letters, which are pronounced as a group. The following technical groups are (read from the right to the left):

قَوَز , حَطِي , كَلَمَن , سَعَفَص , قَرَشَت , تَاخَذ , صَظَغ

The Arabs have borrowed this whole system from the Hebrews and have therefore also followed the order of the Hebrew alphabet; the first nine letters represent the units 1—9; the nine following the tens, and the next nine the hundreds and the last letter (غ) a thousand.

The order of the Hebrew alphabet goes only as far as ت (Hebr. ט) 400; from thence the Arabs have gone their own way, by using those letters, which are peculiar to their own language.

§. 2.

2. The Paṣtō consonants.

It must surprise us at the first look, that the Paṣtō alphabet is not possessed of any Aspirates*), and in this respect it agrees with the Irānian idioms, but on the other hand it has preserved the full row of the Cerebrals, whereby it closely approaches the Indian Prākṛit tongues, yea, it has even preserved a

*) Words like پهلوارى phēlōārī, a white rose, پهلیدل phēlēdāl, to spread,

تهانه thānah, a small fort etc. are no Paṣtō words at all but borrowed from the Hindī and only in use on the Indian frontier.

cerebral ڳ (ڳن), which has long ago disappeared in Prākṛit and the idioms sprung from it. Let us now consider the different classes of sounds in detail. *)

1) The Gutturals.

The tenuis ک k and its media گ g (the Persian manner of writing this letter, viz: گ is not in use with the Afghāns) are pronounced in the usual way. Besides ک k there is also ق q found in pure Paṣtō words; but this must be considered as a mistake, owing to the want of a strict orthography. This ق is always pronounced like simple k, to which it also corresponds etymologically. Examples of this kind are: تَق taq, a blow, a slap, Sindhī धकु dhaku; تَوْقَه tūqāh, a blunt arrow, Pers. نُكَّه = نُخْمار, etc. Thus we find alternately written تَوْقَه tūqāh or تَوَكَّه tōkāh, derision, Sindhī टोक. We find even ق interchanging with غ, as دَقَرَه daqarāh or دَغَرَه daqarāh, a push, Sindhī टकर (with transition of the tenuis t into the media d).

The Paṣtō k corresponds in most cases to an original k or kh, as: کول kōl, family, Sansk. कुल; کوهی kūhai, a well, Sindhī खहु (Panjābī likewise khūhā, but Sansk. कूप); کت kat, a bedstead, Sindhī खट Sansk. खट्टा. More rarely to the media g or gh, as کَنْد kand, gum-resin, Sindhī गोइंदु, Hindī गोन्द; کور kōr, house, Sindhī घर (Prākṛit already घर, Sansk. गृह).

The media گ g corresponds generally to an original g or gh, as: گَنْدِی ganḡ-al, to consider, Sindhī गणणु; گَنْدِی gundī, a button, Sindhī घुंडी; گُونِر gūnṛ, a weevil, Sindhī घुणो. Now and then an original tenuis (k, kh) has been changed to the media g, as: گَرَنْدَه garandāh, a kind of sloe, Hindī करोन्दा (Sansk. कार्मर्देक); گُت gūt, a hole in a wall, Sindhī खाट्ट. Initial g

*) The following somewhat minute observations are destined to throw out a few hints for the intercomparison of the Paṣtō with the cognate tongues.

may also, according to the Persian laws of sound, correspond to original v (= b = p), as: گِدهٔ gēdāh, belly, Sindhī पेदु.

Not differing from گ g is گ, as regards its present pronunciation in Eastern Afghānistān, and it is therefore now and then (but wrongly) interchanged with گ, though, according to its etymology, it must be distinguished from it as an (originally) separate sound. In Western Afghānistān it has quite a different pronunciation, as will be seen under the Palatals; both pronunciations are softened from an original ج j, and some of the eastern tribes pronounce it also as ح.

Peculiar to the Paštō is the sound غ γ, which the Afghāns pronounce with a deep articulation, common to mountainous people*). In most purely Paštō words it corresponds to the simple g or gh of the Sanskrit-Prākṛit as غر γar, mountain, Sansk. गिरि; غوا γvā, cow, Sansk. गो (Hindī गाइ); غور γvaž, ear, Pers. گوش (Sansk. घोष, Zend gaosha). In some cases غ is a softening of an original tenuis (k), as غ زغ žaγ, noise, Sindhī رگ; غت yat, large, Hindī कट्टा; غنر γēnr, penis, Pers. کبر.

The sound خ χ the Paštō has in common with the Persian; its origin is various. It corresponds to old k, kh, g and gh, as: خلی χalai, a sprout, Hindī कली; وخت vaxt, time, arab. وقت (q = k); خوتی χōtai, small, Sansk. क्षुद्र (kṣ in Prākṛit = kh or čh, thence Hindī छोटा); جَخ jaχ, foam, Sindhī رگ (Hindī रग).

Like the modern Persian the Paštō also changes the Sansk. conjunct letters स्व sv commonly to خو (by the medium of the

*) After initial ز z we find غ occasionally interpolated merely for euphony's sake (i. e. out of fondness for a harsh articulation) as: زغرد zyard, quick, Pers. جلد; زغره zyarāh, coat of mail, Pers. زره; زغمل zyam-āl, to bear, Sansk. क्षम् (kṣ = z).

Zendic q), as: خواب $\chi\bar{u}b$, sleep (Zend qafna), Persian خواب (properly: $\chi F\bar{a}b$), Sansk. स्वप्न; خور $\chi\bar{o}r$, sister (Zend qanhar), Pers. خَوَافَر, Sansk. स्वसार् (स्वसृ). In the same way the conjunct letters श्व $\acute{s}v$ are treated (श being commonly changed in Prākṛit to स), as: خَوَافَته $\chi v\bar{a}\check{s}\bar{a}h$, mother-in-law, Sansk. श्वशू (Sindhī ससू), Pers. خَوَشَدَامَن, $\chi va\check{s}-d\bar{a}man$; but سَخَر $s\chi ar$, father-in-law, Sansk. श्वशुर (Sindhī सहुरो), Pers. خُسَر. An exception makes the pronominal adjective خپل χpal , own, self, the group خو being changed to خپ ($p = b = v$), and final d to l (see under the letter l), Sansk. स्वदीय, Pers. خُود.

A peculiarly deep guttural is ځ, as pronounced by the eastern tribes; e. g. غَځ $g\bar{a}\chi$, tooth, خَځتَه $\chi a\chi t\bar{a}h$, brick. In Western Afghānistān it is pronounced as a cerebral ṣ; see under the Cerebrals.

• h corresponds generally to original h, as دروه $dr\bar{o}h$, malice, Sansk. द्रोह. At the beginning of a word h is now and then the remnant of an aspirated Labial, as: هير $h\bar{e}r$, time, period, Sindhī फेर; هيرى $h\bar{e}rai$, a sheep, Hindī भेड़ा. Initial h is now and then added, merely for euphony's sake, as: ها $h\bar{a}$ or هويه $h\bar{o}y\bar{a}h$, egg, Sindhī آنو, Sansk. अण्ड, in Persian the aspiration is still deeper, خايه $\chi\bar{a}y\bar{e}$; هَد $h\bar{a}d$, bone, Sansk. अस्थि, Sindhī already हड $h\bar{a}d$.

§. 3.

2) The Palatals.

The greatest variety of sounds the Paštō exhibits in the Palatal row; it possesses more palatal sounds than the Sanskrit and even the Zend.

چ \check{c} is pronounced like the Persian چ (Engl. ch); it corresponds to the Sanskrit-Prākṛit क, k, (ख kh) च \check{c} and छ $\check{c}h$ (= chh),

as: چار čār, work, Sindhī कारि, (Sansk. कार्य), Pers. کار;
چاڑھ čāṛāh, a long knife, Pers. کارد (Sansk. कर्तरी = कर्ची,
Sindhī काती). In some cases چ has sprung from an original
media (j, jh), as: چارّا čārā, stammering, Sindhī जड़ु; rarely
from original s, as: چاڙل čāval, a plummet, Sindhī शाहलु,
Hindī साहिल्ल.

چ j mostly corresponds to original j, jh, as: چور jōr,
healthy, well, Sindhī जोड़ु; چاڙي jaraī, rainy weather, Sindhī रुझी.
In a few words چ j has sprung from original k, as: چني jinaī,
girl, Sansk. कन्या; and from s, as: وَلَجَه valjāh, weapon, iden-
tical with وَلَسَه or وَسَلَه. It is to be noted, that چ frequently
interchanges with ز, as چار or زار, sacrifice.

By a gradual softening of the pronunciation the Paṣtō has
formed out of چ č and چ j two new sounds, viz چ ٿ (= ts) and چ ڌ
(= dz) respectively. Both sounds, i. e. č and ٿ, j and ڌ, are
now firmly fixed and only in a few nouns the pronunciation is
varying between چ and چ ٿ and چ and چ ڌ. E. g. چاري tāri, a spy,
Sindhī चारी; چاڙھ čaṛāh, single, alone, Sindhī छड़हो (čharhō);
چوان qvān, young, Pers. جوان; چوٺي qōḷai, wallet, Sindhī
झोली. — Like च also च ڌ is frequently interchanging with ز z,
as چانھ qanāh or زانھ zanāh, chin, Pers. زنج; Original ख kh also
has been changed to च ڌ (kh = k = j), as چاڙھ šaḍāh, woman,
Sansk. सखी.

It is to be noticed, that also original ش has been changed
to چ ٿ, and س to چ ڌ, as: چاڙھيدل taṭēd-al, to fall by drops,
Pers. شاشيدن; چاڙھونئي pasūnai or چاڙھونئي paḍūnai, an ambush.

ڙ ž is, as regards its pronunciation, identical with the Persian ژ;
it is pronounced like the French j in jour. In Paṣtō as well as

in Persian it has been softened down from چ j, and it is written and pronounced چ by some of the eastern tribes. The Ghālzīs in middle Afghānistān pronounce it still more softly like ز z. E. g. زَبَه zābāh, tongue, Sindhī जिभ, Sansk. जिह्वा; زِي zai, the string of a bow, Sindhi जिहु, Pers. وَزَل وَزَل važl-āl or وَجَل važl-āl, to kill; زَرَا žarā or جَرَا jarā, lamentation.

ژ ž has also sprung from original h (= z) by the medium of the Zend and Persian, as زِمَي zīmai, winter, Zend zima, Pers. زم, Sansk. हिम; وَرِيژِي vrīžē (pl. fem.) rice, Sansk. व्रीहि; زَن žan = Pers. زَن zan (Sansk. हन्), a nominal affix, as: غَمَزَن ɣamžan, sorrowful, which is also written and pronounced جَن jan (ž = j), as مَكْرَجَن makrjan, deceitful, or مَكْرَزَن.

The palatal sibilant ژ ž does now not essentially differ from ز z, as regards its pronunciation; at least I have not succeeded to find out a marked difference of sound. I refer to the fact, that the modern Afghāns themselves are not able to fix the difference of sound between ز and ژ; in manuscripts of more recent date both letters also are frequently confounded and only old manuscripts can be taken as a sure guide, as they strictly distinguish between both letters, a few words excepted, the orthography of which seems always to have fluctuated between ز and ژ. There can be no doubt, that at the time, when the Paštō alphabet was fixed, the people must have been conscious of a perceptible difference between the two sibilants ز and ژ, else they would not have been marked by different diacritical signs. As we have no longer a sure guide on these dark paths, we must endeavour to investigate the nature and origin of the sibilant ز by etymology. We have already noticed (§. 2, 1.), that the sibilant in question is now pronounced like g in the east of Afghānistān and only differing from the guttural g by its etymology, whereas in the west the pronunciation ž has become predominant. Similar transitions of sounds we find in the Semitic languages, e. g. the Hebrew gamal (camel) becomes in Arabic ġamal (g = j), then (by a palatal subsounding y) ġamal and thence even žamal. Quite in analogy with this we find in Paštō a threefold pronunciation of ز; the verbal termination زَم — ēžam etc. for instance is pronounced in the east ēḡam, in middle Afghānistān ējam and in the west ēžam. The original pro-

nunciation of *y*, seems therefore to have been *žy* and *gy* respectively (with a more or less distinct subsounding *y*).

As regards the origin of *y*, it has mostly sprung from *j*, as *کُڙ*, *kōž*, crooked, Sansk. कुञ्ज, Prākṛit (by assimilation) कुज्ज, Pers. کُج; *يَر* *yaž* bear, Sansk. यज्ञ (kṣ = čh = č = j). Original *s*, *ś*, *ṣ* has frequently passed into *y*, *ž* (no doubt, by the medium of *j*, as noticed already), as *اَوڙ* *ōžāh*, shoulder, Sansk. अंस; *ڌل* *žd-al*, to place, Sansk. र. स्था; *لَر* *laž*, little, Sansk. लेश; *مَرڪ* *mažak*, mouse, Sansk. मूषिक. It is worthy of notice, that the Paštō has changed also original *d* to the sibilant *y*, *ž*, (or *z*) after the precedent of the Zend, as: *خَوږ* *χōž*, sweet, Sansk. स्वादु; *گَرز* *garz*, dust, Pers. گُرد.

y, *z* is an original Paštō sound, corresponding to the Persian *z*; and pronounced like the English *z*. It is either softened from original *j*, like *زوی* *zōe*, son, Sansk. जात, Pers. زاده; *زډه* *zdaḥ*, known, Sansk. ज्ञात, Zend *znā*; or it has sprung, after the precedent of the Zend, from original *h*, as *زیر* *ziyar*, yellow, Sansk. हरित, Zend *zairi*, Pers. زرد; *زړه* *zraḥ*, heart, Zend *zaredhaya*, Sansk. हृदय; or from *s* (*ś*) (by transition to *j*) as *زړ* *zra*, quick, Sansk. शीघ्र. *K* (*q*) and *g* (*γ*) also may pass into *y*, *ž*, by the medium of *j*, as *زلیچه* *zaličāh*, carpet, Pers. غالیچه or قالیچه; likewise the tenuis *j* (by passing first into the media *j*), as: *زړغوز* *zanryōžāh*, the cone of the pine-tree, Pers. چلغوزه.

The palatal semivowel *y* replaces not unfrequently an initial vowel or *h*, as *يابل* *yabal*, weak, instead of *آبل* *abal* (Sansk. अबल); *ياښل* *yaš-al* = *اښل* *ēš-al*, to place; *يَر* *yaž* bear, Sansk. यज्ञ; *يەرري* *yērrai*, sheep, instead of *هەرري* *hērrai*; *يواډ* *yavād*, a far land, instead of *هواډ*. *y* may also replace an initial

consonant, that has been dropped, as: **یار** yarāh (yerāh) fear, instead of: **ویر** vērāh *); **یور** yōr, a husband's younger brother's wife, Sansk.-Hindī **देवराणी** (Sindhī **ڈیراणी**).

§. 4.

3) The Cerebrals.

The Cerebrals form quite a characteristic feature of the Paštō; as it shows by the number of sibilants its affinity to the Zend on the one hand, so it enters into close connexion with the Indian Prākṛit tongues by the cerebral row, which it has preserved more fully, than the Prākṛit itself. Every Paštō noun therefore, which contains a Cerebral, may easily be traced back to its Indian origin.

The tennis **ټ** ʈ commonly corresponds to an original **ट** ṭ or **ठ** ṭh, and is pronounced in the same way as the Sansk. Prākṛit **ट** ṭ, by bending the tip of the tongue towards the cerebral point. E. g. **ټول** ʈōl, all, Sindhī **ټولو**, company (cf. Paštō **ټولۍ**); **ټاپار** ʈapar, family, Sindhī **ټپڙ**; **ټوت** mūt, fist, Sindhī **موتھ** (Sansk. **मुष्टि**). The Paštō shows already such a predilection for cerebral sounds, that also original dentals have been changed to cerebrals, as: **ټوپک** ʈōpak and **ټوپک** ʈōpak, matchlock (Dimin. from **ټوپ**).

The media **ډ** ḍ corresponds commonly to an original **द** ḍ and **ध**, as: **ډکال** ḍukāl, famine, Sindhī **ډکالو** (Sansk. **दुष्काल**); **ډوب** ḍūb, drowned, Sindhī **ډوبڼو**; **ډېر** ḍēr, much, Sindhī **ډेर**, heap; **ډډه** baḍāh, bribe, Sindhī **वढी**. Now and then the media **د** has replaced an original tennis (t) as: **گاوند** gāvand, neighbourhood (thence **گاوندې** gāvandai neighbour), Hindī **गाँवोटी**, Sansk. **यामान्त**; **ډاځار** ḍaqarāh, a push, Sindhī **टकर**.

*) Similarly in Persian **بیل**, from Sansk. **वीर**, a hero.

In some cases ḍ has sprung from an original r, ṛ, as: دَوْدَايَ dōḍāī, bread, Sindhī-Hindī रोटी; گَادَايَ gāḍāī, a cart, Hindī

गाड़ी (gārī), Sindhī गाड़ी (gāḍī), Sansk. गन्त्री.

س ʃ has, as noticed already, a twofold pronunciation; in the east of Afghānistān it is pronounced as a deep Guttural, whereas in the west it has become a cerebral sibilant (ṣ). A similar phenomenon we find already in Sindhī and in the other Indian Prākṛit idioms. In Sindhī, which stands nearest to the Pāṣṭō geographically *) and linguistically, the Sanskrit cerebral ष ṣ is pronounced either as ख kh (= ɣ) or as छ ḥ or changed to simple s (cf. my Sindhī Grammar, Introd. §. 5, c. §. 16, d.). In Pāṣṭō ṣ has been either changed to ɣ or the original cerebral ṣ has been retained. According to its origin the Pāṣṭō س corresponds therefore

a) to the Sansk. cerebral ष ṣ, as: اُونَسْ ūṣ, camel, Sansk.

उष्टر, Zend ustra, Pers. شُتْرُ; كَشَلْ kṣ-əl, to draw, Sansk. कृष्, Zend karesh; تَشَلْ ṭṣ-əl (= ṭaṣ-əl) to drink, Sansk. चष्, Zend čash.

b) to the palatal ś (श), as: شَاخْ, bough, Sansk. शाखा, Pers. شاخ; اَوَشَهْ ōṣāh, tear, Sansk. अश्रु (Sindhī आसू); خَوَانِيَهْ xwāṣāh, mother-in-law, Sansk. श्वश्रू. Also to the palatal ṣ (ḥ), ज, as: پُڻتِيَدَلْ puṣṭēd-əl, to ask, Sansk. पृच्छ, Sindhī پوڻڻڻ; تَشَلْ ṭṣ-əl, to flee, Sansk. तंच (Zend tač), رِشْتِيَا rištiā, true, right, Sansk. श्रज् (Lat. rectus), Zend raz. — Also original s has passed into س, as: شَيْ شَيْ šai, right (hand), Sindhī سڙو; سَادَهْ ṣaḍāh, woman, Sansk. सखी.

In سَپَاهْ ṣpāh, foot, س seems to have been euphonically placed before the labial p, as the cognate idioms show, Sansk. पाद, Zend pādha, Pers. پا.

*) The Pāṣṭō tribes have only in later times removed more towards the north.

Frequently the Persian ش is changed in Paṣtō to پ, merely as it appears, out of fondness for a harsher pronunciation, but the words, in which this change takes place, are fixed; e. g. خوین xvaš, pleased, Pers. خوش; دشمن dušman, enemy, Pers. دشمن; شکار škār, chase, Pers. شکار etc.

The cerebral ڻ n of the Paṣtō is identical with the Sindhī ڻ n, as regards its pronunciation. It is pronounced rather harshly, so that in many manuscripts it is rendered by the compound letter ڻر nr, which however must be taken as a simple sound. In the use of this sound the Paṣtō does not always follow the track of the cognate idioms, but according to its own fancy it has sometimes changed an original cerebral ڻ again to a dental and sometimes an original dental n to a cerebral. E. g. انگڻ angaṇ (also written انگڻ angaṇr), courtyard, Sindhī انڱار; ٻڻ baṇ, forest, Sindhī ٻڻ (Sansk. वन) (vice versa in Paṣtō ٻڻ vanāh, tree, Sindhī वण); ڳڻ gaṇ-ḡl, to count, estimate, Sindhī गणण; کڻر kīṇr, left (hand), Sindhī کھیڻو (Sansk. क्षीण, properly: the weak hand).

Original ڻ passes easily into r*), as the pronunciation of both letters is very akin; e. g. منڱر mungaṛ or منڱڻ mungaṇr, Sindhī मुंगिणो, a bug.

The cerebral ڙ r the Paṣtō has in common with the Indian Prākṛit tongues; it has sprung from an original d. In the use of this (comparatively new) letter the Paṣtō agrees in the main with its cognate idioms, although in some nouns it has gone its own way; e. g. پردہ pardāh, screen, Pers. پردہ, Sindhī already पड़दो; ٻڙ ٻڙai, summer, Sindhī आڙھڙ (ārharu) the hot season; ڳوٺ ڳوٺ, fox, Sindhī ڳوٺ; کونر kūṇr, deaf, Pers. کَر (Sansk. अकर्ण); پراڻک prāṅk, tiger, Pers. پرنک (l = r).

*) The same is the case in Sindhī, where ڻ n and ڙ r frequently interchange (cf. Sindhī Gr. p. 16, 3).

The Persian conjunct letters **ر**, **rd** are generally dissolved in Paštō into **r** as: **اوره** ōrah, flour, Pers. **مَرَنَی** maranai, manly, Pers. **مَرَدَانَه**; **خوړل** xvar-al, to eat, Pers. **خُردن** (Sansk. **हृ**).

§. 5.

4) The Dentals.

t generally corresponds with original **t**, **th**, as: **تَل** tal, bottom, Sansk. **तल**; **تَالِی** tālai, a plate, Sansk. **स्थाल**, Sindhī **थालु**. Now and then original Cerebrals have passed into Dentals, as: **تَرَب** trap, a jump, Sindhī **ट्रपो**; **تَرَوَت** trōt, loss, Sindhī **ट्रोट्रो**, Panjābī **ṭōṭ** (but old Hindi **तोटि**). A media (**d**, **dh**) may also be changed into a tenuis (**t**), as: **تَار** tār, a gang of robbers, Sindhī **धाड़ो**, Panjābī likewise **dhārā**.

d corresponds commonly to original **d**, **dh**, as: **تَنَدَه** tandāh, thirst, Sansk. **तन्द्रा** (properly: lassitude); **دُنْد** dund, haze, mist, Sindhī **धुंधु**. In some nouns **d** has taken its rise from an original tenuis (**t**), as: **دری** drē, three, Sansk. **चि** (Sindhī **ट्रे**); **زَوَنَدَی** žvandai, living, Sansk. **जीवन्त**.

s corresponds to the Sansk. **स** and **श**, which in the Prākṛit dialects are no longer distinguished; e. g. **سَیْد** sīnd, river, Sansk. **सिन्धु**; **سَوِی** sōe, hare, Sansk. **शश**; **سَپَی** spai, dog, Sank.

श्चन् (Zend **špā**). Also original **ष** **ṣ** has partly passed into **s**, as: **سَانَر** sānr, a male buffalo, Sansk. **षण्ड**, Hindī **सांड** or **सांड़**; similarly: **سَازَی** sažai, lung, Pers. **شش**. **S** has also been softened down from an original Palatal (**چ** **č** and **ج** **j**) by the medium of **خ** and **غ**, as: **سَکَل** sk-al and **تَکَل** tk-al, to drink (Sansk. **चष**, Sindhī **चखणु**); **سَوَل** sv-al, to burn, Sansk. **ज्वल**. Sindhī **जलणु**.

In some words s is only a euphonic prefix, to facilitate the pronunciation of an initial Dental or Labial, as: ستَا stā, thy, of thee (instead of تَا); سپیره spērāh, gray, Sindhī पीलो (= Sansk. पीत); similarly also is غ qmā, my, of me (instead of مَا).

ش š corresponds to the Sansk. ष ṣ and chiefly to श ś, which has frequently passed into š, as شبه špāh, night, Sansk. क्षपस् (initial k being dropped); ورشه vrāśāh, language, talk, Sansk. भाषा (with euphonic interpolated r); شپه špaž, six (after the analogy of the Zend khshvas) Sansk. षष्. کشر kašar the younger (brother), Zend kaśu; مَشَر mašar, the elder (brother), Zend maś; شوله šōlāh, rice in the husk, Sansk. शालि, Pers. شالی; شوله švalāh, colic, Sansk. शूल.

Also original s has passed into š (as partly already in Persian), as: شول šv-al, to become, to go, Sansk. सु, Pers. شهیدل; شَرِهیدل šarhēd-al, to rot, Sindhī सड़णु; شند šand, barren, Sindhī संहि (fem.).

ن n is purely dental as in Persian; when preceding ر r it loses its proper sound and must be pronounced with ر as one sound or like the Sansk. Anusvāra, as: پنره panrāh, shoe (pronounce: pārāh, ā = अ). Before b, n is always pronounced like m, as: رنبي vrumbai, first. When the short vowel preceding n is lengthened, it is frequently dropped, as: اوله ōžāh, shoulder, Sansk. अंस. In some nouns n has sprung from original m, as: شين šīn, green, blue, Sansk. श्याम, from original t in سپين spīn, white, Sansk. श्वेत.

The Paṣtō shows a great fondness for the letter ل l, which is frequently substituted for the Dentals n, t and d. Thus we find l instead of n in the Infinitive termination (verbal noun), as: کرل kr-al, to do, Sindhī کارण (Hindī कारना), Pers. کَرْدَن; نَدَنی

landai, small, little, Sindhī नंदो; لڙ جَل (but also جَن j̄an), a girl, Pers. زَن غَلِيم yalīm, enemy, Arabic, غَنِيم — پلار plār, father, Sansk. पितर, Pers. پَدر پلَن plan, broad, Zend pathana, Pers. پَهَن سَل sal, hundred, Sansk. शत. — لیور lēvar, husband's (younger) brother, Sansk. देवर (Latin: levir); لاس lās, hand, Pers. دَسْت لیدَل līd-al, to see, Pers. دیدَن.

L interchanges also with r, as: چیلای čēlai, a male kid, Hindī छेरी (Sindhī छेली); رَگَی ragai, relationship, Sindhī लगु.

L is also added, for euphony's sake, especially before an initial labial v, as: لَوَارَه lvārāh, all, instead of the common وَاَرَه vārāh; لَوَزَه lvazāh, hunger (instead of وَزَه, which is not in use), from وَزَی vazai, hungry, Sindhī बुख्यो, Hindī भूखा. L seems also to be a euphonic interpolation in سَوَرَلِ svarlī, riding, (from سَوَر sōr or سَوَر svōr) instead of سَوَرِ svarī, similarly in سپرلای sparlai, spring, Zend vanhra, Pahlavī vanhri (see Haug: Zand-Pahlavī Glossary, p. 116), with prefixed euphonic s and transition of v to p = sp (= spar-l-ai); تَرَپَل trapl-al, to jump, Sindhī ट्रपलु (Paštō causal: تَرَپَوَل trap-av-al).

r corresponds to original r and is mostly preserved in Paštō, as پلار plār, father, Sansk. पितर; سپور spōr, mounted (= سوور), Sansk. अश्ववार, Pers. سوار. For euphony's sake r is interpolated in وراشه vrāšāh, talk, Sansk. भाषा.

§. 6.

5) The Labials.

It is characteristic for the Paštō, that, in contradistinction to the Irānian languages, it knows no ف f. It is written and even found in proper names, like آفریدی, but obstinately pronounced, even by the Āfrīdīs themselves, Āprīdai.

پ p corresponds to original p and ph, as پَانِرَ pānṛāh, leaf, Sansk. पर्ण; پَت pat, honour, Sindhī पति; پَالَهَ pālāh, ploughshare, Sansk. फाल. Seldom has p sprung from original v (or b); as: پَرَشَكَال parśakāl, the rainy season, Sansk. वर्षकाल.

In the compound letters sp however p is, after the precedent of the Zend, in which the Sansk. conjunct letters श्व śv have already passed into śp, pretty regularly hardened from v, as سَپی spai, dog, Zend śpā, Sansk. श्वन्; سَپین spīn, white, Sansk. श्वेत, Zend śpaēta.

ب b corresponds to original b and bh, as: بَامَبَنَر bāmbanṛ, a Brahman, Sindhī बाम्भणु, Sansk. ब्राह्मण; بَنَك bang, hemp, Sansk. भङ्गा; Sindhī भंग. Now and then b has been softened from p, as: غَوَہ γōbāh, cowherd, Sansk. गोप; بَنَر banṛāh, feather, Sansk. पर्ण (Sindhī पर). At the beginning of a word b is often hardened from v, as: بَاتِي bātāi, a wick, Sansk. वत्ति, Sindhī वटि; بَدَائِي badāi, greatness, Sindhī वडाई (Sansk. वड्).

م m corresponds to original m, as: مَخ max, face, Sansk. मुख; مُولِي mūlāi, radish, Sindhī मूरी, Sansk. मूलक. In some nouns m has sprung from original n, as: مِينَه mīnāh, love, Sindhī नीहु, Sansk. स्नेह; or from a Labial, as: نَوْم nūm, navel, Sansk. नाभि, Pers. نَاف (compare also in Persian مَنك = بَنك). Besides نَوْم nūm we find in Paṣtō also نُو nū, with ejection of final h (bh = h), Pers. نَاح.

The labial semivowel v does not always form in Paṣtō a diphthong with a preceding a, but is frequently pronounced as a consonant, as: اَوَغَان avγān, an Afghān; اَوَرِيدَل āvrēd-al, to hear.

According to its origin و v corresponds commonly to v, as: وَاي va-ai (or vayai) saying, word, Sindhī वाई (Prākṛit वाञ्छा,

Sansk. वाच); و, vō, wind, Sansk. वायु. — V has frequently sprung from original b, bh, p and f, as: وند vand, a dike, an embankment, Sindhī बंधि, Pers. بَند; وړ vr-əl, to bear, Sansk. भर्, Pers. بَرَدَن; تاو tāv, heat, (also tāō), Sansk. ताप, Pers. تَاب; واورē vāvrah, snow, Zend vafra, Pers. بَرَف; وُل vl-əl, to wash, (Sansk. स्नु, caus. स्नावय्). Initial v, with following u or ō is frequently a euphonic addition (or supplying an elided h), as: وُدāh or وُدēh vūdāh, asleep; وُرēd-əl or وُرēd-əl vūrēd-əl, to rain; وُج vuč, dry, Sansk. शुष्क, Zend huska; وُر vōr, small, Sansk. सुद्र, Pers. خُرَد (rd = r in Paštō). — V keeps its place more tenaciously in Paštō, than in Persian, e. g. و var, gate, Pers. دَر, from the Sansk. धार; وُرūn, the thigh, Pers. رَان, Sansk. ऊरु (ū = v).

§. 7.

Accumulation and transposition of letters.

The Paštō, as a rough mountainous idiom, accumulates at the beginning of a word two (and even three) consonants. A sibilant (as first or second letter) is thus very frequently joined to an other consonant, as: وُشپūn, shepherd (Pers. شَبَان); وُسکور skōr, charcoal; وُسول psōl, a necklace of gold or silver coins; وُدل žd-əl, to place; وُد zdāh, known; وُخېدل ɬ-əl, to drink; or a liquida is joined with another consonant, which to our ear often sounds harsh, as: وُملā, the loins; وُمزاري mzarai, tiger; وُنmar, sun; وُغېښتل ryašt-əl, to roll; وُنغرول nɣvat-əl, to attend.

A peculiar phenomenon in Paštō is the transposition of letters, to which chiefly the Sibilants and Labials are subject. In some cases, especially in monosyllabic words, the whole word may thus be inverted, so that the original position of the letters

can only be found out by etymology; e. g. کَنَبَل kš-ā, to draw out, to write, Pers. کشیدن, Sansk. कृष्, or بَنَكَل ģk-ā; بُزَرُگ buzarg, great (Pers. بُزُرْگ) or زَبَرُگ zbarg; رَوَخ rvaq, day (Pers. روز) or وَرَخ vraq; آوَردَن ārvēd-ā, to hear (Sansk. आश्रु) or آوَردَن āvrēd-ā; پَتِيلَنَر patēlanr, a weaver's beam, (Hindī पलेटना) or پَلِيلَنَر palētanr.

In some cases only the transposed form has remained in use, as: لَار lār, way (Zend ratha = rat, t = l and transposed lār); پارسِيدَن parsēd-ā, to swell, to be enlarged, Sindhī पसिरणु (Sansk. प्रसृ); زِيرَه žīrāh, beard, Zend raēsha, Pers. ريش.

§. 8:

3. The Paštō vowel-system.

The Paštō has a great variety of vowels, so that the Arabic signs are not sufficient, to express them accurately, we shall therefore add everywhere a transcription in roman letters.

We give here first a general survey of the Paštō vowel-system:

ا	
a	ā
ɛ, ē	ō, ō
i, ī	u, ū
ai	au

In Paštō the short vowels a, i, u are not expressed in the body of the consonants, according to the Arabic-Persian method of writing, but only by signs, placed above or beneath the consonant, after which they are to be sounded.

The sign for a (on the designation of ا see below a)) is َ, which is placed above the consonant and is called either فَتْحَة fath'ah (Arabic) or زَبَر zabar (Persian), as فَ fa, س sa, شال šāl.

The sign for i (at the end of a word sounded as ɛ) is ِ; it is placed beneath the consonant and called in Arabic كَسْرَة

kasrah, in Persian زیر, zīr (zēr*), as فِ fi (fē), سِ si (sē), شِل šil.

The sign for u is ^{ـُ} and is placed above the consonant; it is called in Arabic ضَمَّة zammah and in Persian پیش pīš (pēš), as: فُ fu, سُ su, سُـل šul.

But if a noun commence with a short vowel (a, i, u), Alif (ا) must be written to serve as base for it, the vowels themselves being considered only as auxiliary signs to the consonants, as: اَ a, اِ i, اِ u. In Arabic initial Alif is in this case always provided with Hamzah (see below), which is placed above or beneath it, as اَ a, اِ i, اِ u, but in Paštō it is dispensed with.

The three long vowels ā, ī (ē), ū (ō) are expressed in the body of the consonants by the letters ا, ی, و, with the addition of the respective vowel points, which must be supported by the preceding letter; ا, ی and و are then called سَاکِنِ sākini or quiescent, because they are not moved by a vowel of their own, as: بَا (**), بِي bī, بُو bū; بَال bāl, بِيَل bīl, بُول būl.

But when a noun commences with ā, the sign ^{ـَـ} is placed horizontally above the Alif = اَ. This sign is called in Arabic

*) In Khorāsān the (original) distinction between ū and ō, ī and ē is still made; the Afghāns pronounce therefore zēr, pēš etc.

**) In some Arabic nouns final ی (above which ا also is now and then placed) is treated and pronounced like Alif, as مُوسَى Mūsā, (also written مُوسَى) Moses; عِيسَى ʿīsā, Jesus; ذِكْرَى ḍikrā, recollection etc. Also in the midst of some nouns و and ی is written instead of Alif. In this case, in order to point out the proper pronunciation, the Fath'ah is written vertically, as صَلَوَات salāt, prayer, تَوْرَات^{١٥} taurāt, the Pentateuch (Hebr. תּוֹרָה). In اَللّٰهُ^{١٦} allāhu original و has been ejected and the length of the vowel is now indicated by a vertical Fath'ah.

مَدَّ maddah (extension) and is properly an Alif placed above horizontally, so that ٲ stands for ٲٲ. If a noun commences with ٲ (ē) or ٲ (ō), ٲ and ٲ must be likewise preceded by Alif, to support the vowel-sign, as ٲ and ٲ themselves are quiescent; e. g. ٲد id, ٲد ūd. The Arabs put, when ٲ and ٲ are quiescent, for the sake of accuracy the sign ٲ جَزْم jāzm (see below) above them, as: ٲد, ٲد, ٲد dī, ٲد dū etc., but this practice is dropped in Paštō as superfluous.

In the Arabic-Persian manner of writing ٲ cannot be distinguished from ē nor ū from ō, as the old Grammarians did not consider it necessary to invent new signs for ē and ō. The Afghāns therefore leave it to the reader to find out for himself, when ٲ or ē, ū or ō is to be pronounced, though ē and ō are by no means a dialectical variation of ٲ and ū, but original and independent sounds, founded in the nature of the language. For the Afghāns themselves this non-distinction of ē and ō in writing may have little disadvantage, but for a foreigner many difficulties arise therefrom. We have endeavoured to obviate this difficulty by putting the Kasrah, whenever ē is to be sounded, vertically, as ٲد ēd, ٲد dē, and by placing the sign ٲ above ٲ, whenever ō is to be sounded, as ٲد ōd, ٲد dō, dropping at the same time the zammah, as superfluous.

When ٲ or ٲ are moved by a vowel, put above or beneath them, they are no longer quiescent, but regular consonants, as ٲار vār, ٲار vār, ٲار māvā, ٲار yār, ٲار niyāz etc.

The diphthongs ai and au are expressed by a preceding Fath'ah and a following quiescent ٲ or ٲ, which must be provided with a Jāzm (ٲ), as ٲٲ ai, ٲٲ au, ٲٲ bail, ٲٲ baul. It has been noticed already (§. 6), that ٲ with a preceding Fath'ah does not always form a diphthong.

Other orthographic signs are:

1) The ٲ جَزْم jāzm (abscission) ٲ, which is placed above a consonant, to denote, that it is not moved by any vowel, as ٲٲ تَخْت tat, throne, ٲٲ خِٲٲ xpāl, self, own.

2) The **هَمْزَة** hamzah, ء, in the midst and at the end of a word takes the place of Alif, to keep asunder two convening vowels, of which the second must be supported by the base **ي** (usually written without the two dots) furnished with Hamzah, as: **لَاثِق** lā-iq, **بَائِل** bā-ēl-ā; **نَائِي** nā-ī; **هَوْسَتِي** hōsa-ī; when the second vowel is ū or ǝ, Hamzah alone is placed between them (without the base **ي**), as **طَاوُس** t̄ā-ūs, **پَاوَر** pā-ǝ*). When the final vowel is short, Hamzah alone may serve as base for it, as **زَوَّ** zō-ǝ, son (or **زَوِي**).

3) The **وَصْل** vasl, ~ (conjunction) is only found in Arabic phrases. It joins two words, the latter of which begins with Alif, the accompanying vowel of which is dropped and the final vowel of the preceding word drawn over or joined to the following, as: **عَبْدُ الْمَلِكِ** abdu-lmaliki; **بِسْمِ اللَّهِ** bismi-llāhi.

4) The so-called Tanvīn, the doubling of a final vowel-sign (i. e. **ا** un, **آ** an, **إ** in) only occurs in a few words borrowed from the Arabic, especially in the Accusative (which is frequently used in an adverbial sense), as: **قَصْدًا** qasdan, intentionally, **اِتِّفَاقًا** ittifāqan, accidentally etc.

We will now consider the nature and origin of the Paštō vowels separately:

a) The indistinct vowel ǣ.

The Paštō has an indistinct vowel-sound, which is also found in the language of the adjoining Kāfirs**). It is somewhat shorter and more indistinct than u in but and can therefore only be learned by hearing. This vowel sound is quite essential to the Paštō and is not to be confounded with the short open a, as it is pronounced with the lips only so much opened as to emit a short sound, which fluctuates between ǣ and ǝ. In a grammatical point of view the distinction between ǣ and ǝ is very important, as we shall see hereafter. The Afghāns themselves also are so much conscions

*) But in common writing Hamzah is generally left out, as **پاو**.

**) See my essay: On the language of the so-called Kāfirs in the Indian Caucasus. Journal of the Royal Asiatic Society, Vol. XIX.

of this difference of sound, that in some cases, where grammatical accuracy demands it, they have designated ʾ by a superscribed Hamzah, as: كَرَّهَ krah, done (facta, Sing. fem.) كَرَّهَ krah, facti (Pl. masc.). How important the distinction of ă and ʾ is, we may see from a few examples, خَرَّ ẖar, donkey, but خَرَّ ẖar, snoring; كَرَّ kar, ploughing and sowing, but كَرَّ kar, thin excrement; مَتَّ mat, quickness, but مَتَّ mat, the arm above the elbow. This distinction of both sounds is also very essential in the formation of the Plural of some nouns, as: سَخَرَّ sẖar, Sing. stone, Plur. سَخَرَّ sẖar; مَيَّنَّ mayan, Sing. a lover, Pl. مَيَّنَّ mayan. The indistinct ʾ is therefore mostly found in monosyllabic words or at the end of a noun, the last syllable of which is pronounced very fleet. ʾ is now and then exchanged for i, both sounds being much alike, as زَرَّ zar, quick or زَرَّ, zir; it interchanges also with ū, as پَخَّ paẖ or پُخَّ pūẖ, scurf; پَڄَتَوُ paẖtō or پُوڄَتَوُ puẖtō.

b) Short a is pronounced somewhat indistinctly, like the English u in but and as a in Sanskrit and the modern Indian vernaculars; only in conjunction with the Gutturals خ ẖ, ح h, ʿ h, ع ʿ a distinct a is sounded.

It corresponds generally to original a, as پَڄند pand, journey, Sindhī पन्थु (Sansk. पन्था); a is not unfrequently shortened from ā, as وَر var, gate, Sansk. द्वार (in Persian also دَر); لَمَن laman, skirt of a dress, Pers. دَامَن. Far more rarely has a been transmuted from original u (ū), i and ē, as: مَخَّ maẖ, face, Sansk. मुख; مَڙَک maẖak, mouse, Sansk. मूषिक; پَڄَنڌِي paṇḍai, the calf of the leg, Sansk. पिरड; مَڙ maẖ, ram, Sansk. मेघ.

c) Long a.

ā corresponds to original ā, as چَار cār, business, work, Sansk. कार्य, Sindhī कारि; آسَرَه āsrāh, refuge, Sansk. आश्रय (Sindhī आसिरो); ā is but rarely lengthened from original ă, as بَآئِي,

a wick, Sindhī वट्टि, (Sansk. वत्ति), the double consonant being dissolved into a single one by lengthening the preceding vowel, as in Prākṛit. Now and then ā has taken its rise from the diphthong au, as چاپیر čāpēr, round about, Hindī चौफेर.

d) ě and ē.

Both vowels are in Paštō separate sounds, though in writing they are frequently confounded (as they are expressed by kasrah or ى with kasrah respectively). The ear therefore alone can be a safe guide. On the whole the following rule holds good: e is always pronounced short at the end of a word, be it written by kasrah alone or by ى; it may therefore be considered anceps, as: کښ kṣĕ (or کښی kṣē) in; وړاند vṛāndĕ, before, (written also وړاندی); لوی lōĕ, great; زوی zōĕ, son (= زوۀ). Long is final ē only in the Format. Sing. and Nom. Plur. of fem. nouns ending in āh, because it is not without an accent, as otherwise; it is therefore always written with ى, as: ښاخى ښاخ-ē, both syllables being accented. In the midst of a noun ē is always long and must be written by ى, as ډیر dēr, much, پټی pēt-ai, a load. Short e can here only occur, when preceded immediately by a long vowel, which has the accent; in this case ě (= ĭ) is usually expressed by the base ى, but without dots, as: پاټکو pā-ĕkō, a lever for pounding grain.

e) ǒ, ō.

Short ǒ is only found at the beginning or end of a noun and is always expressed by Pěš, as: وکړه vǒ krah, do! لار lārǒ, Format. Pl. of لار lār, road. Final ǒ is properly long and is commonly written so, as لارو lārō, but as the accent is on the preceding syllable in such like nouns, it is also pronounced short and written accordingly.

Long ō corresponds to original ō, as ډولای dōlāi, a sedan chair, Hindī डोली, Sansk. दोला; کټۍ kōṭāh, house, Hindī कोठा, Sansk. कोष्ठ. The contracted ō of the Indian idioms has

likewise been received in Paštō, as: نُولَي nōlai, a weasel, Sindhī **नोरु**, Sansk. नकुल (Prāk. णउल). Very frequently ō has sprung from original ā, the Paštō showing a particular predilection for this sound; e. g. وَر vō, wind, Sindhī **वाउ**, Sansk. वायु; زَوِي zōe, son, Sansk. जात; اَوْبَه obāh, water, Pers. آب; this is especially the case, when a letter has been elided, as مَر mōr, mother, Sansk. मातर, وَرَر vrōr, brother, Sansk. भ्रातर; خَلَوَر talōr, four, Sansk. चत्वार. But original short a also has frequently passed into ō in Paštō, as کَوَر kōr, house, Hindī घर; اَوْبَه oṣāh, tear, Sansk. अश्रु.

u and ū also have often been changed to ō, as: کَوَر kōž, crooked, Sansk. कुञ्ज, Prāk. कुज्जो (Pers. کج): نَزَر nžōr, daughter-in-law, Sansk. नृषा; سَوَغ sōγ, a sniff, Hindī सूघ; original au too is commonly contracted to ō, as خَوَكَي tōkai, a guard, Hindī चौकी; چَوَپَر čōpār, a summer-house, Hindī चौपाड़.

ō corresponds also in some nouns to original p and b (by transition into v), as: تَاوُ tāō, heat, Sansk. ताप; اَوَه ovah, seven, Sansk. सप्तन् (s being first changed to h and then elided); شَو šō, night (or شَو šav, Pers. شَب); اَوَرَه orāh, cloud, Pers. اَبَر (Pārsī avr) Sansk. अभ्र.

f) ĩ and ī.

ĩ corresponds to original i, as: سِنْگَار singār, ornament, Sindhī **सिंगार** (Sansk. शृङ्गार, r = i in Prākrit); ĩ is frequently shortened from original a, as جِنِّي jina-ĩ, girl, Sansk. कनी; سِل sil, hundred, (also سَل sal) Sansk. शत (Pers. صد). At the beginning of a noun short i is often elided, as the Paštō is rather fond of harsh conjunct letters, as: سَتَوَرِي stōrai, star, Pers.

درنگ; ستاره drang, delay, Pers. گران; درنگ grān, heavy, Pers. گران girān.

ī corresponds to old ī, as دیوہ dīvāh, lamp, Sansk. दीप; ī is now and then lengthened from i, as سیند sīnd, river, Sansk. सिन्धु; चिट्ठी čīṭṭāī, letter, Hindī चिट्ठी (by dissolving ṭṭh into single ṭh and lengthening the preceding vowel as in Prākṛit). Original ē also has passed into ī, as سپین spīn, white, Sansk. श्वेत.

g) u and ū.

u corresponds to original u, as: جُغ juγ, yoke, Sansk. युग (Hindī जुग).

ū is old ū, as چور čūr, bruised, Sindhī चूर, Sansk. चूर्ण; short u, which is long by position, is frequently lengthened (by dissolving the conjunct letters) as: کُوٹہ kūṭah, dog, Sindhī कुतो (Sansk. कुकुर); کُوبی kūbai, hump-backed, Sindhī कुबो (kubbō) Sansk. कुच (cf. کُوڑ); مُوت mūt, the fist, Sindhī मुट्टि, Sansk. मुष्टि; سُوند sūnd, dry ginger, Sindhī सुंढि, Sansk. शुण्डि.

Long a often passes into ū in Paṣṭō (as in Persian to, where ā is vulgarly pronounced ū), as: خُونَه xūnāh, a chamber, Pers. خانَه; شپُون špūn, shepherd, Pers. شَبَان; نُم nūm, name, Sansk. नाम (Pers. نام); لُوم lūm, net, Pers. دَام. Also short a, which is long by position, may pass into ū, as کُونر kūnr, deaf, (Pers. کَر) Sansk. अकर्ण.

h) The diphthong ai.

It is to be noticed, that this diphthong is pronounced in Paṣṭō like i in wise (not like the German ai, but ei). Not to be confounded with ai is aī, which is no diphthong at all, but must be pronounced as two separate vowels.

At the end of a noun ai corresponds to the Sindhī ō, ū (Prākṛit ō, and in the inferior dialects already ē; cf. §. 9, 2.), as

تَلَي talai, foot-sole, Sindhī तलो, Sansk. तल; in the midst of a pure Paṣṭō noun it is seldom found, oftener in words borrowed from foreign languages, as مَيِل mail, dirt, Sindhī मैलु Sansk. मल.

i) The diphthong au.

In pure Paṣṭō words au is rather scarce, as: كَوْتَر kautar, pigeon (contracted from the Persian كَبُوْتَر); پَلَو palau, the hem (of a dress), Sindhī पलउ; au is commonly contracted to ō in Paṣṭō, as تَوْبَه tōbāh, repentence (Arab. تَوْبَه); رَوْشَن rōṣan, bright, Pers. رَوْشَن; or it is dissolved into av, as اَوْلَاد ōlād (= اَوْلَاد) or اَوْلَاد avlād, children; au is even now and then depressed into ā, as قَام qām, tribe, Arab. قَوْم.

II. Section.

The formation of themes in Paṣṭō.

I. The terminations of nouns.

§. 9.

A. Masculine nouns.

1) Nouns ending in a consonant.

The vocalic termination of the Sanskrit-Prākṛit ओ ō, which has still been preserved in Sindhī (ū), has for the greatest part been cast off in Paṣṭō, as in Hindī and Panjābī, and most nouns end therefore in a consonant, as كَوْر kōr, house, كَال kāl, year. Most Paṣṭō nouns ending in a consonant are therefore masculine, those nouns only being excepted, which imply a female being, as مَوْر mōr, mother, خَوْر xōr, sister, لَوْر lūr, daughter etc.; further a certain number of nouns, which in the Nom. Sing. have already dropped their vocalic feminine termination, but restore it again in the Formative Sing. and in the Nom. Plur. §. 10, 5; 51, a.

2) Nouns ending in ai.

The termination ai corresponds 1) to the Sindhī termination ō (§. 8, h.). It is worthy of notice, that nearly in all those nouns, in which the Sindhī has preserved the termination ō, Hindī and Panjābī commonly ā, (see my Sindhī grammar, §. 6, II), the Paṣtō exhibits the termination ai, and where the Sindhī has shortened ō to u, the Pāṣtō has dropped the vocalic termination altogether, as mentioned already; e. g. ستوری stōrai, star, Sindhī तारा; گیندای gēndai, rhinoceros, Sindhī गेंडो (gēndō); هَدای haḍai, bone, Sindhī हड्डो; لَنَدای landai, small, Sindhī नंदो. 2) To the Sindhī adjective termination ī, as: هَوَدای hōḍai, obstinate, Sindhī होड़ी; but the Persian adjective termination ī is generally preserved in Paṣtō, as such adjectives are considered as foreign, as زخمی zaxmī, wounded; similarly: کوری kōrī, leprous, Hindī कोढ़ी (kōrhī), the proper Pāṣtō formation being پیسی pēsai, from پیس (Pers.).

3) Nouns ending in ā.

The termination ā occurs only in a comparatively small number of nouns, which are for the greatest part borrowed from foreign sources, especially the Hindī, Panjābī and Persian, as: جَوَلَا jōlā, a weaver, Pers. جولاہ; چوڑا čūrā, a bangle, Hindī चूड़ा, Sindhī चुड़ो (m.); گُودَا gūdā, a doll, Hindī गुदा (m.); بَیگَا bēgā, (= بیکہ evening).

It is remarkable and only to be explained by the Sindhī, that the following nouns are treated as masculine in Paṣtō: زِنَا zinā, adultery (also written زِنَا, Sindhī already जिनाहु (زِنَا) m., but in Hindī fem., صَبَا sabā, (= صباح, which is also met

with) morning, Sindhī सुबह m., but in Hindī-Hindūstānī صَبَا or صَبَاح fem.; صَهْبَا sahbā, red wine *).

Also adjectives, which are borrowed from the Sindhī, Hindī or Persian, may terminate in ā, as لَکِیَا lagīā, applied, Hindī लगा; رَا ravā, proper, Pers.

4) Nouns ending in ō.

The termination ō which is occasionally also written u, with Pēś) is of rare occurrence, as چَرکَامُو čarkā-ō, sprinkling water, Sindhī छिड़काओ; بَانَرُو banrō, eyelash (Sindhī बाणु, Sansk. वाण).

Some adjectives also end in ō, as پِرزُو pirzō, becoming, Pers. پَرِيَاب payā-ō, fordable, Pers. پَرِيَاب.

Some nouns ending in ō are feminine: بَارَخُو bārḡō, the cheek; پَائِكُو pāekō, a flail, pounder; پَڄَتُو paštō, the language of the Afghāns; زَانَكُو zāngō, a swing, cradle; لَآمَبُو lāmbō, swimming; وَرَشُو varšō, meadow; هِنْدَكُو hindkō, the language of the Hindūs, Hindī.

The names of animals, which end in ō, are generis communis, as: بِيَزُو bīzō, m. f. monkey; پِشُو pišō, m. f. cat.

5) Nouns ending in aḥ.

The termination aḥ corresponds to the Sindhī termination ō and u and is therefore masculine throughout. It must be well distinguished from the termination āḥ, which is always feminine, though in writing commonly no distinction is made, as: کُوڙَه kūtāḥ, dog, (Sindhī कुत्ता), but کُوڙَه kūtāḥ, bitch; وَڙَه vērāḥ, dog.

*) Shakespear has not ventured to add a gender in his Hindūst. Dictionary.

hair; **اُدَّاه** *tlāh*, going. — Many adjectives also end in *ah*, as: **اُدَّاه** *ūdāh*, asleep. In some manuscripts the termination *ah* is occasionally expressed by Fath'ah (a) only, as **خَوَارَه** = **خَوَار** *xvārāh*, food; but this is to be disproved of. — All Persian nouns, which are ending in *ـه* and are masculine, are reckoned amongst this class.

6) Nouns ending in ě.

The termination ě is peculiar to the Paṣtō, though it is already in some instances met with in Sindhī (**राइ** *rāe* = **राउ** *rā-u*, cf. Sindhī Grammar, §. 6, VII.), as: **زُه** *zōe*, son; **نُه** *nūe*, mother's brother (Sindhī **मामो**); **دُه** *dōe*, custom. Nouns, borrowed from foreign sources and ending in *ā* often affix *e* (for euphony's sake), as: **خُدَاہ** *xudāe*, God; **اُمَرَاہ** *umarāe*, a noble (Arab. broken Plural); **آشناہ** *āšnāe*, an acquaintance, Pers. **آشنا**.

Adjectives also may end in ě, as **لَوِي** *lōe*, great, **تَوِي** *tōe*, spilt.

7) Nouns ending in ī.

The termination *ī* is seldom found in masc. nouns, most nouns of this ending being taken from foreign sources, as: **هَرَقَاتِي** *harqātī*, a vagabond (an everywhere); **تَارِي** *tārī*, a spy, Sindhī **चारी**; **هَاتِي** *hātī*, an elephant, Sindhī **हाथी**.

The termination *ī* is more common with adjectives, as: **خُنْدِي** *xundī*, preserved; **چَوِي** *čōī*, unplaited (hair); **خَوَرَاکِي** *xvarākī*, edible.

8) Nouns ending in ū.

The termination *ū* is not unfrequent in Paṣtō, as: **تَپُو** *tāpū*, island, Sindhī **टापू**; **کندُر** *kandū*, a large earthen vessel for holding grain; **میلُو** *mīlū*, bear.

Only a few nouns ending in ū are feminine, as: بَآگُو bāgū, a bug-bear; پُمبے-چُو pumbē-čū, a cotton pod.

Names of animals, ending in ū, are generis communis, as: مِيلُو mīlū, m. and f., bear.

Adjectives also may terminate in ū, as in Sindhī; e. g. پَاسُو pāsū, low-born; لَآهُ lāhū, carried away by the water (Sindhī لَآهُ).

9) Nouns ending in au.

The termination au is found only in a few nouns, as: پَآو palau, hem of a garment; چَآو čau, a small canal; لَآو lau, harvest; سَآو sau, hundred.

The only adjective ending in au is: يَآو yau, one.

§. 10.

B. Feminine nouns.

1) Nouns ending in ā.

Most Paṣṭō nouns, ending in ā, are feminine (cf. §. 9, 3). This termination corresponds to the Sansk.-Prākṛit formation of fem. nouns in ā, which has been more or less preserved in all the modern vernaculars of India*), as: غَلَا glā, theft, 'from غَل gl, thief; تَنَّا tanā, thunder; مَلَّا mlā, the loins.

Some foreign nouns, which originally end in āh' or āh (i. e. in a consonant), are treated as feminine in Paṣṭō, the final consonants ح h' and ه h not been heard in pronunciation, as: پَنَّا panāh, fem. asylum; صَلَاح salāh', advice (fem. also in Hindūstānī).

2) Nouns ending in āh.

This termination comprises the greatest part of all the fem. nouns in Paṣṭō. It corresponds to the Sindhī fem. termination ā, which is shortened from original ā (cf. Sindhī Gram. §. 6, V); the Paṣṭō

*) The Drāvidian idioms of the South being of course excluded.

does not strictly follow the Sindhī in this respect, but according to its own fancy it has subsumed under this termination also such nouns, as end in Sindhī in ī (fem.), or has arbitrarily changed the gender. E. g. **زَبَّ** žabāh, tongue, Sindhī **ज़िभ**, Sansk. **जिह्वा**; **وَاغَا** vāgāh, bridle, Sindhī **वाग**, Sansk. **वागा**; **تَانَتْ** tāntāh, stalk of Indian corn, Sindhī **डांडी**, Hindī **डांठी**; **نَاكَ** nākāh, alligator, Hindī **नाका** m.

Foreign words ending in ع, preceded by Fath'ah, are likewise feminine, the ع not being heard in Paštō, as **طَمَع** ṭamaʿ, avidity, also written **طَمَعَة** ṭamaḥ; similarly final ة is dropped in **صُلْح** sulha (or **صُلْحَة** sulh'āh), peace.

Foreign words, ending in ـة, are on an average feminine, except they imply a male being, as: **نُقْطَة** nuqtāh, point, in Sindhī and Hindī masc.; **نَاسْتَة** nāstāh, breakfast, in Hindūstānī masc.; even **پَرِشْتَة** pirištāh, angel, is in Paštō fem.

3) Nouns ending in ī.

This termination, which in the Indian Prākṛit tongues comprises most feminine nouns, is comparatively scarce in Paštō and chiefly found in such words, as have been taken from the Persian or the Indian idioms, as: **سِيَالِي** siālī, equality; **وَرَوَرِي** vrōrī, brotherhood; **دُشْنِي** dušnī, enmity (instead of **دُشْمِنِي**); **سَهِيلِي** sahēlī, a handmaid.

4) Nouns ending in aī.

Instead of the termination ī the Paštō uses very extensively the termination aī, which originally is identical with it. Already in Sindhī aī is only a variation of ī (cf. Sindhī Gram. §. 10, I, 1. 2.). In Paštō the termination aī has so much got the ascendancy, that most Sindhī nouns ending in ī have been changed to the termination aī in Paštō, as: **تُوپَايِي** ṭōpāī, hat, Sindhī

ढौपी; मَانَرِي mānraī, an upper-storied house, Sindhī माड़ी;
चित्ती čitaī, letter, Sindhī चिठी.

5) Nouns ending in ě (and in a consonant).

The termination e (i), which is originally identical with ī (see Sindhī Gram. §. 6, VII) is only found in a small number of substantives, as نَافِي nāve, bride; تروري trōre, aunt; يوي yaue, ploughing; it is chiefly used to form the feminine from adjectives and participles (present and past), as وَفِي važai, m., hungry, fem. وَفِي važe or وَفِي kavūnkai, m. doing, fem. وَفِي kavūнке (كَوْنِك); cf. §. 39, 2.

A certain number of feminine nouns, which originally ended in e, have dropped it in the Nom. Sing., but restore it again in the Format. Sing. and in the Nom. Plur. As in Sindhī already both feminine terminations, ā and ě are interchanging, so has the Paštō also some nouns, which in Sindhī end as yet in ā, subsumed under the termination e; e. g. چار čār, business, (instead of چار, Sindhī कारि), Gen. Sing. دَ چار da čāre, Nom. Pl. چاری čāre (or چار); گوهار gōhār, a herd (= گوهار, Sindhī गोहरि), Gen. Sing. دَ گوهار da gōhāre etc.; واپ vāt, road (Sindhī वाट), Gen. Sing. دَ واپ da vāte etc.; cf. §. 51, a.

Only a small number of fem. nouns ends in an original consonant, which are all irregular in their Plural cf. §. 51, b.

II. Primary themes derived directly from verbal roots.

§. 11.

The roots having passed through so manifold and partly radical transmutations in Paštō, it is very often difficult, to point out the primary themes, as the etymology of a great many Paštō nouns is still wrapt up in darkness.

Notwithstanding this it is very interesting to follow them up, as far as they can be distinctly recognised, as we get thereby a glimpse into the internal fabric of the language and are enabled to lay bare the links, which connect the Paṣtō with the Indian Prākṛit tongues.

§. 12.

1) The verbal noun ending in aḥ (masc.) and āḥ (fem.).

Like as in Sindhī a verbal noun, ending in u, may be derived from the verbal root (see Sindhī Gram. §. 8, I, 1, c.), in the same way a verbal noun may be derived in Paṣtō by dropping the termination of the Infinitive aḥ, and adding to the root of the verb the termination āḥ (= Sindhī u, cf. §. 9, 5), as:

پاځسېدَ paḥsēd-aḥ, grieving, Inf. پاځسېدل paḥsēd-aḥ, v. n.

لیدَ līd-aḥ, seeing, Inf. لیدل līd-aḥ, v. a.

The causal verbs do not form a verbal noun in aḥ (nor any verb ending in av-aḥ or ōv-aḥ), but employ either the termination -unāḥ, -ūn, or -āun (§. 13. 15.).

Of the formation of a verbal noun in āḥ, which is so frequent in Sindhī (= ā), only a few remnants have been left in Paṣtō, as:

ناستَ nāst-āḥ, f., sitting, Inf. ناستل nāst-aḥ;

کښناستَ kṣē-nāst-āḥ, sitting down, Inf. کښناستل kṣē-nāst-aḥ.

زغاستَ zyāst-āḥ, running, Inf. زغاستل zyāst-aḥ.

ملاستَ mlāst-āḥ, reposing, Inf. ملاستل mlāst-aḥ.

A variation of the verbal nouns in aḥ are those verbal nouns, which are derived from the root by lengthening at the same time the root-vowel, as:

واتَ vāt-aḥ, going out, Inf. واتل vat-aḥ,

and the compounds from وتل, as:

آلواتَ āl-vāt-aḥ, flying, Inf. آلواتل āl-vat-aḥ.

کاتَ kāt-aḥ, seeing, Inf. کاتل kat-aḥ.

یاستَ yāst-aḥ, ejecting, Inf. یاستل yāst-aḥ.

But in the Formative Plur. the lengthened root vowel is shortened again on account of the accession of the heavy termination ō,

as ^اكَتَوُ da kat-o, of seeing. It is to be observed, that the verbal nouns ending in ḡh are always treated as Plurals; only in poetry they are occasionally used in the Sing.

§. 13.

2) The verbal noun ending in -anāh, -unāh.

The most common formation of verbal nouns is that ending in -anāh (fem.), which corresponds to the Sindhī affix ^{ان} (Sindhī Gram. §. 8, I, 2), with the only difference, that the gender has been changed in Paṣtō. This affix is added to the verbal root in the same way as the affix ḡh.

The causals and all (active) verbs, which end in av-ḡl or ōv-ḡl, change the termination anāh to unāh, by the influence of the labial v. E. g.

^{تَنَبَّل} tṣ-anāh, fleeing, Inf. ^{تَنَبَّل} tṣ-ḡl.

^{مَرِيدَن} marēd-anāh, the being satiated, Inf. ^{مَرِيدَن} marēd-ḡl.

^{پَرَوَرَن} parvar-anāh, fostering, Inf. ^{پَرَوَرَن} parvar-ḡl.

^{پَرَاوَن} parav-unāh, instigating, Inf. ^{پَرَاوَن} parav-ḡl.

^{پَرَوَن} prōv-unāh, selling, Inf. ^{پَرَوَن} prōv-ḡl.

§. 14.

3) The verbal noun ending in ḡl.

This verbal noun has now become the Infinitive, which is regularly inflected like all other nouns. The termination ḡl is originally identical with the affix an (anāh), by transition of n to l. It is remarkable, that the verbal noun in ḡl is always treated as a Plural in Paṣtō (like the verbal noun in ḡh) §. 42, f. In the Formative Plural the affix ḡl may be dropped altogether, so that such a noun outwardly quite coincides with the verbal noun ending in ḡh, as: ^{لِیْدَلَو} da līdal-ō, or ^{لِیْدَو} da līd-ō, of seeing.

§. 15.

4) The verbal noun ending in ūn (ā-ūn).

This affix corresponds to the Sindhī form in anō, which implies in Sindhī a lasting state or occupation (see Sindhī Gramm. §. 8, I, 2, b). The Sindhī termination anō has been

changed to ūn in Paṣtō, by transition of a to ū, final ō (u) being cast off at the same time. The affix ūn is immediately joined to the verbal root (the termination of the Infinitive ḡl being first cleared away), and in those derivative neuter verbs, which end in ēd-ḡl, it either accedes to the pure verbal root or to the verbal termination ēd-, as:

تارون tar-ūn, binding, Inf. تارل tar-ḡl.

گدون gad-ūn
گدایدون gad-ēd-ūn } intercourse, Inf. گدایدل gad-ēd-ḡl.

But when the termination -ēd- is a part of the verbal root (i. e. when the verb ending in ēd-ḡl is not a derivative or no longer considered as such), the affix ūn must always accede to it, as:

آریدون ārvēd-ūn, hearing, Inf. آریدل ārvēd-ḡl.

ویریدون vērēd-ūn, being afraid, Inf. ویریدل vērēd-ḡl.

In causal verbs ā is inserted before the affix ūn, after the analogy of the Sindhī (Sindhī Gram. §. 42, II), the causal character of the verb being expressed thereby, as:

درستاون drast-ā-ūn, completing, Inf. درستول drast-av-ḡl.

شوراون šōr-ā-ūn, shaking, Inf. شورول šōr-av-ḡl.

But the formation of the causal verbal noun without inserted ā is also admissible, as:

پاخون paḡ-av-ūn, cooking, Inf. پاخول paḡ-av-ḡl.

§. 16.

5) The Gerundive ending in ūnai.

The Paṣtō forms a Gerundive, by joining the affix ūnai (corresponding to the Sindhī affix aṇō, see Sindhī Gram. §. 9, 13. b) immediately to the verbal root. Outwardly it coincides with the affix ūnai, forming the participle present (§. 17), but it is well to be distinguished from it. Its use is not frequent, the Paṣtō generally preferring another turn, to express the idea of the Gerundive, very likely from no other reason but its liability to being confounded with the participle present. E. g.

لیدونئی līd-ūnai, what is or ought to be seen, Inf. لیدل līd-ḡl.

کرونئی kr-ūnai, what is to be done, Inf. کرل kr-ḡl.

تَه تَرَكَ بَه دَ بِي نَه كِرُونِي وَ نَه كَرِي زَه طَاقَت دَ بِي نَه لِيَدُونِي كَار
Kaṭīlah ō Damanah (Rav. Gulsh. I, 97). تَه لَرَم

Thou wilt not give up this not to be done (work) and I have
no strength for this not to be seen work.

§. 17.

6) The participle present ending in ūnai and ūnkai.

The participle present has two terminations, which are affixed to the root of the verb, after the termination of the Infinitive ʔl has been cast off.

a) The termination ūnai (fem. ūne).

This participial affix is identical with the Sindhī affix andō (see Sindhī Gram. §. 8, I, 10); in Paṣtō the dental d (= t) has been ejected and a deepened to ū, to restore the original quantity.

گِرَزِيدُونِي girzēd-ūnai, going about, Inf. گِرَزِيدَل girzēd-ʔl.

مَاتِيدُونِي māt-ēd-ūnai, being broken, Inf. مَاتِيدَل māt-ēd-ʔl.

چُوِيُونِي čūp-ūnai, sucking, Inf. چُوِيَل čūp-ʔl.

كَبُوِيُونِي kṣ-av-ūnai, causing to write, Inf. كَبُوِيَل kṣ-av-ʔl.

b) The termination ūnkai (fem. ūnke).

This termination is formed from the preceding and the adjective affix kai (Sindhī kō), so that it is properly a verbal adjective. For this reason it is frequently used in the sense of a substantive.

مَسِيدُونَكِي masēd-ūnkai, smiling, Inf. مَسِيدَل masēd-ʔl.

لُوتُونَكِي lūt-ūnkai, a plunderer, Inf. لُوتَل lūt-ʔl.

§. 18.

7) The participle perfect ending in ai and alai.

As in the Present, the Paṣtō has also two participial terminations in the Perfect.

1) The termination ai (fem. e), which, after the rejection of the Infinitive termination ʔl, is immediately added to the verbal

root. This affix corresponds to the Sindhī affix yō, Hindī ā (Persian ah), which has sprung from the Sansk. affix **त** ta by elision of t (see: Sindhī Gram. §. 9, 14). Like the Sindhī (Hindī etc.) the Paṣtō can form a perfect participle of the Active Voice only from neuter verbs, whereas the perfect participle of transitive and causal verbs has always a passive signification.

As regards the formation of the perfect participle the following particulars are to be noticed:

a) Monosyllabic verbs, commencing with a conjunct letter, insert a euphonic a between the two consonants, to facilitate the pronunciation, as:

تَلِي tal-ai, gone, Inf. تَلَّ tl-āl.

شَوِي šav-ai, having become, Inf. شَوَل šv-āl.

کَرِي kar-ai, having been made, Inf. کَرَل kr-āl.

b) The neuter derivative verbs (compounded with a substantive or adjective) are dissolved in the participle perfect into their component parts and use the perfect participle of شَوَل šv-āl,

to become, i. e. شَوِي šavai, which is put after the substantive or adjective. Those neuter verbs, which end in ēd-āl and are not derivatives or no longer considered as such, form their perfect participle regularly, by adding the affix ai to the verbal root. E. g.

دَاغ شَوِي dāγ šavai, branded, Inf. دَاغِیْدَل dāγ-ēd-āl (دَاغ subst.)

زَوَر شَوِي zōr šavai, having become old, Inf. زَوَرِیْدَل zar-ēd-āl (زَوَر adj.)

وېرېدی verēd-ai, having been afraid, Inf. وېرېدَل vērēd-āl.

c) The causals (av-āl), which are not compounded with a substantive or adjective (§. 118) or which are no longer treated as such, form their participle perfect seldom by the termination ai, but mostly by alai (cf. 2). The derivative causals are dissolved in the participle perfect into their component parts and put after the substantive or adjective the perf. participle of کَرَل kr-āl,

i. e. کَرِي karai. E. g.

جَار کَرِي jār karai, sacrificed, Inf. جَارَوَل jār-av-āl (جَار subst.)

جَوَر کَرِي jōr karai, made healthy, Inf. جَوَرَوَل jōr-av-āl (جَوَر adj.)

2) The termination alai, which is joined to the verbal root in the same way as ai. The very same termination we find

already in Sindhī (a-lu, see Sindhī Gram. §. 10, 21, b), Marāṭhī and Guṣarātī, by which the perfect participle is rendered more like an adjective in form, without essentially affecting its original participial signification. The affix (a-)lai is originally an adjective affix, the use of which is already known in Prākṛit (cf. Varar. Prāk. Prakāśa, IV, 26, Cowell's ed.). In Paṣṭō ai (the proper affix of the perfect participle) has been changed to a before the affix lai, similarly as in Sindhī ō has passed into a.

It is to be noticed, that the causals ending in av-ai (as far as they are not derivatives) and generally also the active verbs ending in -v-ai, form their participle perfect mostly by alai, less by ai. E. g.

وَرَقُولَی varh-av-alai, released, Inf. وَرَقُولَ varh-av-ai.

بِشَوُولَی ṣṭv-alai, shown, Inf. بِشَوُولَ ṣṭv-ai.

نِیَوُولَی nīv-alai, } seized, Inf. نِیَوُولَ nīv-ai.
نِیَوَی nīv-ai }

All verbs may assume the termination alai instead of ai. The causals eject now and then before alai the syllable -av-, as دَمَلَی dam-alai, breathed, instead of دَمَوَلَی dam-av-alai. The monosyllabic verbs commencing with a conjunct consonant, do not insert between the two consonants a euphonic a, when assuming the termination alai, as:

تَلَلَی tl-alai, gone, Inf. تَلَلِ tl-ai.

III. Secondary themes.

Under this class we comprise all those nouns (substantives as well as adjectives), which are derived, according to fixed laws, from another (primary) theme.

A. Formation of abstract nouns,

which, by means of different affixes are derived from other nominal themes (substantives and adjectives).

§. 19.

1) Nouns ending in ī (fem.).

This termination, which in Sindhī (see: Sindhī Gram. §. 10, I, 1) and Persian comprises the greatest number of abstract nouns, is not so frequent in Paṣṭō. E. g.

بَدَائِي badā-ī (baḍā-y-ī) greatness, from بَدَائِي badāe, great.

خَوَّشِي xvaṣṣ-ī, pleasure, from خَوَّش xvaṣṣ, pleased.

جَاسُوسِي jāsūs-ī, spying, from جَاسُوس jāsūs, spy.

§. 20.

2) Nouns ending in ā and āī (fem.).

By means of these two affixes (which are essentially identical) abstract nouns are derived from substantives and adjectives. E. g.

غَلَا ḡl-ā, theft, from غَل ḡl, thief.

رُونَرَا rūnr-ā or: رُونَرَاī rūnr-āī } splendour, from رُونَر rūnr, splendid.
رَنَرَا ranr-ā رَنَرَاī ranr-āī

رَوَّشَنَاī rōṣṣn-āī, brightness, from رَوَّش rōṣṣan, bright.

§. 21.

3) Nouns ending in āh (fem.).

The affix āh (shortened from original ā) forms abstract nouns from adjectives; final ō is changed before it to av and ai to i; e. g.

پَوَّهِ pōh-āh, understanding, from پَوَّهِ pōh, intelligent.

پِرْزَوَّه pirzav-āh, desire, from پِرْزَوَّه pirzō, desirous.

سَتَرَاī stārī-ah, fatigue, from سَتَرَاī starai, fatigued.

§. 22.

4) Nouns ending in tiā (stiā, siā) (fem.).

The Paṣṭō affix tiā corresponds to the Sindhī affix ता, ताई, which forms numerous abstract nouns from substantives and adjectives (see: Sindhī Gram. §. 10, 3). The affix stiā and (thence by assimilation) siā is identical with tiā, the sibilant being only a euphonic addition; it is only found in a few nouns. The affix tiā is immediately joined to the noun; in some adjectives however the

original (long) root-vowel (ā), which in the Nom. Sing. had been deepened to ō or ū is restored again, but shortened at the same time to a before the accession of this (heavy) affix; final ai is changed to ī (i. e. the noun is put in the Formative), and final ʾ dropped.

دروندتیا drūnd-tiā, heaviness, from دروند drūnd, heavy.

زورتیا zōr-tiā }
زرتیا zār-tiā } oldage, from زور zōr, old.

سترتیا stārī-tiā, fatigue, from ستراي starai, fatigued.

میلماستیا mēlma-stiā, hospitality, from میلما mēlmaḥ, guest.

تنگسیا tang-siā, tightness, from تنگ tang, tight.

§. 23.

5) Nouns ending in aṭ, tōb (ōb), tūn (ūn), vālai, valī, galvī, avī.

All these abstract affixes are derived from one Sanskrit affix, as different from each other as they may appear at the first glimpse. We have here an instance, how the modern Prākṛit idioms (and amongst them also the Paṣṭō) have managed to derive from one affix a variety of abstract formations. The Sansk. affix, from which all these various forms have sprung, is त्वा tva*) (cf. Sindhī Gram. §. 10, 6).

a) The affix aṭ (masc.).

This affix corresponds to the Sindhī affix ٽڻ (Sindhī Gram. §. 10, b). (The process of assimilation is: त्वा tv = त्वा tt, and by lengthening the conjunctive vowel a = āt; by transition to the cerebral class = āt; in Paṣṭō however the conjunctive vowel is not lengthened.) This formation is in Paṣṭō, as well as in Sindhī, of rare occurrence.

لوڻي lōy-aṭ, greatness, from لڻ lōe, great.

*) Or त्वान् tvana, Prāk. त्वाण; cf. Lassen, Instit. Linguae Prāk. §. 89.

b) The affix tōb (ōb) (masc.).

In the case of this affix the process of assimilation is: tva is dissolved into tav = tab and short a deepened to ō = tōb; from tōb has sprung ōb by elision of t (in accordance with a common Prākṛit rule). — This formation is very common in Paṣtō and derives abstract nouns from substantives and adjectives. In some adjectives the original (long) a, which in the Nom. Sing. has been deepened to ō (ū) is restored again before the accession of this (heavy) affix, but shortened at the same time. Nouns ending in ai are put in the Formative (= ī) before this affix, and some adjectives ending in ai, drop their final syllable altogether. E. g.

سپینتوب spīn-tōb, whiteness, from سپین spīn, white.

سرتوب sar-tōb }
سورتوب sōr-tōb } coldness, from سور sōr, cold.

ساریتوب sarī-tōb, humanity, from ساری sarai, man.

لیوانتوب lēvan-tōb, madness, from لیوانی lēvanai, mad.

پارسوب pars-ōb, swelling; Adj. not in use (cf. پارسیدل pars-ed-al).

c) The affix tūn (ūn) (masc.)

This affix is lengthened from **تن**; ūn is the same as tūn, only with elision of t. Both affixes derive abstract nouns from adjectives, seldom from substantives. Before the affix ūn final ai, ah etc. is dropped. *)

بیالتون biyal-tūn, separation, from بیل biyal, separated.

پایوستون paivast-ūn, connexion, from پایوسته paivastah.

ژوندون žvand-ūn, life, from ژوندی žvandai, alive.

کندتون kunda-tūn }
کندآتون kundāh-tūn } widowhood, from کنده kundāh, widow.

*) Not to be confounded with the abstract affix تون² is the noun تون¹ tūn = Pers. ستان place, which also forms compounds, as میزتون mēžā-tūn, an ant's nest or place (§. 38, 2).

d) The affix vālai (masc.*).

The affix vālai is equally to be derived from वन = त्वन, the medial a being lengthened to ā and n changed to l. By means of this affix numerous abstract nouns are formed from substantives and adjectives. Before the accession of this affix original (long) a, which in the Nom. Sing. has been deepened to ō (or ū), may be restored again in adjectives, but must be shortened. E. g.

سُورَوَالِي sūr-vālai, redness, from سُور sūr, red.

کَنَرَوَالِي kanr-vālai }
کُونَرَوَالِي kōnr-vālai } deafness, from کُونَر kōnr, deaf.

مُورَوَالِي mōr-vālai, motherhood, from مُور mōr, mother.

e) The affix valī (fem.).

The affix valī is apparently shortened from vālai and the masc. termination changed at the same time to the feminine. It is of rare occurrence and implies chiefly relationship. E. g.

قَامَوَالِي qām-valī, clanship, from قَام qām, clan, tribe.

وَرَوَالِي vrōr-valī, brotherhood, from وَر vrōr, brother.

f) The affix galvī, galī (fem.).

The origin of this affix is rather obscure; but we do not hesitate to derive it too from वन = त्वन. In Persian already initial v is often charged to g, and that n is often changed to l in Paštō, we have noticed already (§ 5). The original form of this affix is galī, which is also found; in gal-v-ī v seems to be a euphonic insertion. It denotes, like valī, relationship. E. g.

وَرَوَالِي vrōr-galvī, brotherhood, from وَر vrōr, brother.

پېژندگلوي پېژند-galvī }
پېژندگالي پېژند-galī } acquaintance, from پېژندئ (part.perf., known).

*) The abstract affix vālai is not to be compared with the Hindi vālā (Sindhī vārō), for we have its form in Paštō still (vāl).

g) The affix *avī* (fem.).

The affix *a-vī* (for *a* is the conjunctive vowel) corresponds to the Sindhī affix *pī* (Sindhī Gram. § 10, 6) = *bī* = *vī*. It implies likewise relationship and is not used much. E. g.

خیلوی *xpal-avī*, relationship, from خیل *xpal*, own.

§ 24.

b) Nouns ending in *gaṛāh* (fem.) and *gaṛai* (masc.).

The affix *gaṛāh* corresponds to the Sindhī affix **کار**, which already in Sindhī forms abstract nouns (Sindhī Gram. § 10, 7). In Paṣtō *k* has passed into the media *g* and *r* into *r*, *ā* being shortened at the same time (cf. Pers. کَر). This formation is very scarce; e. g.

بیکرہ	šē-gaṛāh	} goodness, from بے šāh, good.
بیکری	šē-garai	

B. Formation of appellatives and adjectives.

§ 25.

In the following formations we comprise only such appellatives and adjectives, the derivation of which from another nominal theme by means of an affix may be clearly established. The Persian formations, which have been brought over to the Paṣtō, we shall pass by as foreign to our investigation.

§ 26.

, 1) The affix *ai* (ī).

By means of the affix *ai* numerous adjectives are formed; it corresponds according to etymology:

a) To the Sindhī affix *ō* = Sansk. **अ** (Sindhī Gram. § 10, 14), which is subjoined to the nominal theme, as:

پاخِی *pax-ai*, mangy, from پاخ *pax*, mange.

ماخِی *max-ai*, even, equal, from مَخ *max*, face.

پارُونِی *parūn-ai*, yester, from پارُون *parūn*, yesterday (adv.).

b) To the Sindhī affix ī (Sansk. ईय, इय; Sindhī Gram. § 10, 9, b), which forms adjectives implying descent, as:

پېښاورى pēṣāwar-ai, of Peshāwar, from پېښاور Pēshāwar.

سواتى svāt-ai, of Svāt, from سوات Svāt.

In Persian formations or such as are made in analogy with the Persian (or Hindī) the affix ī is used, as:

روښانى rōṣān-ī, an adherent of Pīr rōṣān;

هندي hind-ī, Indian, from هند Hind, India.

خرغى xart-ī, prodigal, from خرغ xart, expense.

§. 27.

2) The affix anai, an (īnai, ūnai).

This affix corresponds to the Sindhī affix ānō (Sindhī Gram. § 10, 27), by which adjectives are formed implying time, place or relation generally. When the nominal theme ends in a vowel or final ah (āh), the initial a of the affix anai is dropped as well as final h of the theme. El. g.

اوسنى ōs-anai present (time), from اوس ōs, now (adv.).

بيگاني bēgā-nai, last night's, from بيگا bēgā (or بيگه) evening.

پورتنى pōrta-nai, upper, from پورته pōrtah, above.

The termination ai is also frequently dropped, as:

اوسن ōs-an, hodiernal.

An irregular formation is:

برانى bar-anai, last night's, from برآيه barāyah, last night (adv.).

Besides the form anai we find also ūnai (Sindhī Gram. § 10, 28, a) and īnai, the latter form always, when the nominal theme ends in i (e) and ē; e. g.

ريڻونى riṣt-ūnai } true, truthful, from an obsolete theme ريڻت
ريڻينى riṣt-īnai } (Pers. راست).

وړاندې vṛānd-īnai, foremost, from وړاندې vṛānde, ahead (adv.).

§ 28.

3) The affix tai and tū.

Both affixes, which are only found now in a few nouns, are identical with the Sindhī affix atu (Sindhī Gram. § 10, 18), and form appellatives, which denote an occupation or usual action; e. g.

روزہ‌ئی rōžah-tai, one who fasts much, from روزہ rōžāh, fast.

جِرگَٔو jirga-tū, a member of the جِرگَہ jirgāh, assembly of the clan.

§ 29.

4) The affix zan, žan, jan.

This affix is of Persian origin but frequently used in Paštō nouns; žan and jan is only a different pronunciation of zan. The fem. termination āh is dropped before the accession of this affix. E. g.

غمزن	yam-zan	}	sorrowful, from غم yam, sorrow.
غمژن	yam-žan		
جمجن	yam-jan		

تباجن tab-jan, feverish, from تبہ tabāh, fever.

§. 30.

5) The affix man (an).

The affix man is shortened from the Persian affix mand (Sansk. मत्, Prāk. मन्त), from which has sprung the affix an by elision of initial m. It forms adjectives implying possession. Before man final ī and āi are changed to a, and before an final āh, ī and āi are dropped altogether. E. g.

دولتمَن daulat-man, rich, from دولت wealth.
 میرخَمَن mīrṭa-man, hateful, from میرخی mīrṭī, spite.
 پامَن pam-an, mangy, from پام pam, mange.
 خیران xīr-an, dirty, from خیرہ xīrāh, dirt.
 ورن var-an, woollen, from ورنی varāī, wool.

§. 31.

6) The affix bār, var and vāl.

These three affixes are identical and correspond to the Sindhī affix vārō (Hindī vāl or vālā, Sansk. वल; see Sindhī Gram. § 10, 36). The Paṣtō affix bār and var is used in the same sense as the Persian وار and ور*) and the Sindhī vārō, denoting possession, whereas vāl is now used to form a few appellatives implying descent, which is already partly the case in Hindī.

When a noun ends in a consonant, the affix var (but not bār) is joined to the nominal theme by the conjunctive vowel a, (as in Sindhī), to facilitate the pronunciation.

مَنَّتَبَار minnat-bār, obliged, from مَنَّت, obligation.

زَرَہ زrah-var, bold (having a heart), زَرَہ zrah, heart.

بَختور bayt-a-var, lucky, from بَخت bayt, luck.

بُنیرَوَال bunēr-vāl, a man of Bunēr.

پَکَلائی پaklaī-vāl, a man of Paklaī.

The affix وار vār is also found in Paṣtō, but only in nouns borrowed directly from the Persian.

§. 32.

7) The affix yālai.

This affix corresponds to the Sindhī affix ārō or ālu (Sindhī Gram. § 10, 15), which forms adjectives implying possession. In Paṣtō a euphonic y has been inserted before ālō = y-ālai.

The termination ai, āh (ā) is dropped before the accession of this affix. E. g.

جَنگِیَالِی jang-yālai, warlike, from جَنک war (Pers. جَنگَار).

تُورِیَالِی tūr-yālai, a swordsman, from تُور tūrāh, sword.

بِرَکِیَالِی brag-yālai, spotted by leprosy, from بِرَکِی bragai, leprosy.

*) Vullers, Institutiones Linguae Persicae, p. 165, 174. 175. derives all these affixes from آورَدَن, but the Sindhī and Hindī speaks too strongly and also too clearly against it.

§. 33.

8) The affix *ēlah*, *ēlai* and *ilai*.

These affixes, which are all identical, correspond to the Sindhī affix *īrō*, *ērō* (*ēlō*) (Sindhī Gram. § 10, 16). In Paštō they are now used only in a few words and form appellatives of descent.

رُوهِيلَه	rōh-ēlah	} a mountaineer, from رُوه, rōh, a mountainous country (Sindhī روهو).
رُوهِيلَي	rōh-ēlai	
رُوهِيلَي	rōh-ilai	

§. 34.

9) The affix *īn*, *īnāh*.

This affix corresponds to the Sindhī affix *īnō*, (Sansk. **इन**; Sindhī Gram. § 10, 30), Persian *īn*, *īnāh*, and forms adjectives, which signify „consisting of, made of“. The termination *ai*, *āi* and *āh* is dropped before the accession of this affix. E. g.

ریشم-ین, rēšm-īn, silken, from ریشم, rēšam, silk.

خوری-ین, xavṛ-īn, made of clay, from خوری, xavrai, clay.

وار-یناه, var-īnāh, woollen, from واری, varāi, wool.

IV. Formation of Diminutives.

§. 35.

As in Sindhī so also in Paštō a diminutive may be formed by using the fem. termination of a noun, where this is admissible, as:

داند داند a (somewhat large) tank, داندَه dandāh (fem.) a (somewhat) smaller tank.

But the Paštō possesses also a great variety of diminutive affixes, more so than any of the cognate idioms. They are the following:

1) K, which corresponds to the Sansk. dimin. affix क. When a noun ends in consonant, a is used as conjunctive vowel, but when it ends in āh (fem.), h only is dropped and the fem. noun passes into a masculine on account of the affix k; the fem. termination kāh however is also in use.

مَرْدَکَ mard-a-k, a little man, from مَرْدَ mard, man.

تَوپَکَ tōp-a-k, a musket (small cannon), from تَوپَ tōp, cannon.

بَنَرَاکَ banra-kāh, a small feather, from بَنَرَا banrāh, a (large) feather.

2) Kai (fem. kaī). This affix is identical with the preceding. In monosyllabic words, which have ō or ū in the Nom. Sing. deepened from original ā, this vowel is restored again before the affix kai but shortened, the addition of the (heavy) affix not admitting any longer the retention of the (long) root-vowel.

When the noun ends in aī or āh, ī and h are dropped before the affix; long ā is frequently shortened and ai dropped altogether. E. g.

تَپَارَکَی tapar-kai, a thin sheet of water, from تَپَارَی taparai, a pool.

شَپَنَکَی span-kai m. a little shepherd }
شَپَنَکَی span-kaī f. a little shepherdess } from شَپُونِ špūn, shepherd.

جَینَکَی jīna-kaī, a little girl, from جَینَی jīnai, girl.

تَوْتَاکَی tōta-kai, a swallow (a small parrot), from تَوْتَا tōtā (m.) a parrot.

وَرُکَی vru-kai, very small (fem. وُرُکَ vru-ke) from وُر vūr, small.

3) gai (fem. gaī). This affix is identical with kai, only the tenuis k having passed into the corresponding media g.

بَازَارَکَی bāzār-gai, a small Bāzār, from بَازَار.

بُودَاکَی būdā-gai, an old little man }
بُودَاکَی būdā-gaī, an old little woman } from بُودَا būdā, old.

تَاطُلَکَی taṭṭū-gai, a small pony, from تَاطُلِ taṭṭū, a pony.

Irregular is:

زَرَکَی zar-gai, a small heart, from زَرَ zrah, heart.

4) ū-kai, ū-gai. Both these affixes do not differ in any way from the preceding affixes, only ū being added as conjunctive vowel, before which every final vowel (or diphthong) disappears. E. g.

دَندُکَی dand-ū-kai, a small pond, from دَندِ dand, a pond.

چُرُکَی čur-ū-kaī, a small knife, from چُرَی čurai, knife.

5) ai. This affix is identical with kai, k being elided and only ai added to the noun, if the final consonant be a guttural or a liquida (ḷ, r). E. g.

خَتَکَی tatak-ai, a small hammer, from خَتَک tatak, hammer.

جُونَکَی jūng-ai, a small young camel, from جُونَک jūng, a young camel.

خَرَخَی tarx-ai, a reel, from خَرَخ tarx, a wheel.

بَهَادُری bahādur-ai, a little hero, from بَهَادُ bahādur, a hero.

§ 36.

Besides k, kai, gai the Paṣtō makes also use of the second diminutive affix of the Sanskrit, र r, deriving from it a variety of new diminutive affixes.

b) ʀai (fem. ʀai). This affix corresponds to the Sindhī diminutive affix rō (= र); its conjunctive vowel is a, before which a final vowel (or diphthong) is dropped.

خَسَرِی xas-a-ʀai, a little bit of straw, from خَس xas, a straw.

بَچَرِی bača-ʀai, a little infant, from بَچَی bačai, infant.

کُوزَرِی kūz-a-ʀai, a small gugglet, from کُوز kūzāh, a gugglet.

7) ū-ʀai (ūrai), ō-ʀai (ōrai) (fem. ūrai, ōrai or ūre, ōre). These affixes are identical with ʀai, with the only difference, that ū or ō are used as conjunctive vowels, before which a vocalic termination must disappear.

جَنگُورِی jangū-ʀai, skirmish, from جَنگ jang, battle.

گَدُورِی gaḍ-ō-ʀai, lamb, from گَد gaḍ, a ram.

مَکُورِی maḥak-ūrai, a little mouse, from مَک maḥa-k, a mouse.

§ 37.

8) Karai, garai, gūrai (fem. kare, gare, gūrai and gūre). It appears, that these affixes, which are of rare occurrence, comprise both diminutive affixes k, g and ʀ (r). E. g.

تَوَتَکَرِی tōta-karai, swallow, from تَوَتَا tōtā, parrot.

وَزَکَرِی vuz-garai
 وَزَگُورِی vuz-gūrai

} a kid, from وَز vuz, a he-goat.

garai is now and then also added to adjectives, as :

نیمگرای nīm-garai, incomplete (a little half), from نیم nīm, half.

9) ūn-garai. This affix, which is only found in a few words, is identical with garai, with the only difference, that ūn (= ū) is used as conjunctive vowel; e. g.

بچهونگری bač-ūngarai, a little infant, from بچی bačai, infant.

10) ū-ṭai, ȳ-ṭai (fem. ūṭai, ȳṭai with subst., ūṭe, ȳṭe with adj.). The origin of these (identical) affixes is somewhat obscure. There can be no doubt, that ū and ȳ are conjunctive vowels, the proper diminutive affix is therefore ṭai. We find the very same affix in Sindhī, ūṭō or ȳṭō (Sindhī Gram. § 11). It is probable, that r has been first changed to ḍ (ڑ), as already in Prākṛit) and thence to ṭ. Before ū-ṭai or ȳ-ṭai a final vocalic termination is dropped. This diminutive affix is not only joined to substantives but also to adjectives. E. g.

ساروتی sar-ōṭai, a little, man, from ساری sarai, man.

کچوتی kač-ūṭai, very small, from کچ kač, small.

جینوتی jin-ōṭai, a little girl, from جینی jinaī, girl.

11) gūṭai or gōṭai (fem. gūṭai, gōṭai). This affix is apparently a combination of ūṭai (ōṭai) with the affix g = k, like karai and garai. E. g.

ملاکوٹی mullā-gūṭai a little (= ignorant) mullā.

کارکوٹی kār-gōṭai, a small matter, from کار kār, matter.

زړکوٹی zaṛ-gōṭai, a little heart, from زړ zṛah, heart.

§. 38.

V. Composition of nouns.

The Paštō uses (abstracted from those, which are directly taken from the Persian), four kinds of compound nouns:

1) Copulative compounds (so-called Dvandva), two nouns being joined together either by the Persian copula , (ō) or by the insertion of the long vowel ā. Such like compounds are considered, from a grammatical point of view, as one word. E. g.

سَروَمَال sar-ō-māl, head and property.

کُورَاکُور kōr-ā-kōr, house by house.

Compositions, made after the analogy of the Persian, by the proposition پَه pah (= Pers. به) are not frequent, as: پَهَر پَهَر town by town. Juxtapositions, like نَاسْت وَلاَر sitting, standing (= restless), رَاکَر وَرکَر giving to him, giving to me = commerce, are not treated in Paštō as one noun (and therefore no compound), as every word is inflected separately.

2) Dependent compounds (so-called Tatpuruṣa), the first of which is grammatically dependent on the second. The first noun stands mostly in a Genitive-relation to the second, far more rarely is another case-relation implied. E. g.

نور پَرِوَاتَه nvar-prēvātah, sun-set.

کَلَه مَنَار kalāh-minar, a tower of skulls.

In such like compounds the first noun commonly remains unaltered, but a vocalic termination may also undergo a change; so may final ai be changed to a and final āh be dropped altogether.

مِهَیَو مِهَیَوَن mēḥa-tūn, an ants' nest (نُون = Pers. ستان), from مِهَیَو mēḥai.

خَاوَر گَارَی xāv-r-gārai, a clay-pit (خَاوَر xāvrah).

اوسپِن خَرِی ōspīn-xarai iron-dross (اوسپِنَه ōspīnāh).

Only in poetry such compounds are found, as:

کَمَر پَرُوت kamar-prōt, fallen on the waist.

More common are such compounds, as are formed after the analogy of the Persian, as:

گُوشَه نَشِین gōḥāh-nišīn, sitting in a corner.

گَنَد پُوش gand-pōš, wearing a patched garment.

3) Descriptive compounds (so-called karmadhāraya), in which the first noun nearer defines the second. Properly speaking the Paštō has not formed any compounds of this kind from its own resources, but adopted them from the Persian or the

adjoining Prākṛit idioms, though substituting occasionally a Paṣṭō noun*).

مہاجن mahājan, a banker (a great man) (Hindī).

مہراج maha-rāj, a king (Hindī).

ناپاک nā-pāk, impure (Pers.).

هم زوولای ham- zōvalai, cotemporary (born together).

4) Possessive compounds (so-called Bahuvrīhi).

This class of compounds is very frequent in Paṣṭō and formed in various ways, as it comprises again all the three preceding classes. On the whole the Paṣṭō agrees therein with the Persian, but it has also formed such compounds, as are foreign to the Persian and are more in accordance with Sanskrit usage.

a) Two substantives may form a possessive compound as:

گل اندامہ gul-andāmāh, having the body of a rose (fem.);

گل اندام is Tatpuruṣa, body of a rose.

سینه کباب sīnāh kabāb, having the breast roasted; سینه کباب

may also be Tatpuruṣa.

b) An adjective or participle perfect is put before a substantive. The substantive itself may either remain unaltered or it changes a final ḡh, āh and the Plural-termination ūnah to ai, ūn-ai respectively, whereby the substantive is transferred to an adjective. The adjective which is placed before the substantive, commonly remains in the Masc. Sing., but it may also take the gender of its substantive.

نیک خوی nēk xōe, having a good temper.

پاک زروئی pāk zrūnai, having pure hearts (زروئی, Plur. of زور).

سپین ویری spīn žīrai, having a white beard (ویری žīrāh).

ویرہ خولای vīrāh xūlai, having an open mouth (خولای xūlāh).

*) Appositions, like کوطہ سپی Kūṭāh spai, a dog of the Kūṭāh race, cannot be considered as compounds, as every noun is treated as independent; in the fem. therefore کوطہ سپی Kūṭāh spaī, a bitch of the Kūṭāh race.

c) Another kind of possessive compounds, which is peculiar to the Paštō, is formed by placing the adjective or participle perfect after the substantive. When the adjective ends in a consonant, it may add the termination ai, whereas substantives ending in āh drop it before the adjective. E. g.

زوی مړی zōe marai, having a dead son.

لاس پرېکړی lās prēkarai, having the hand cut off.

مخ تورى max tōrai, having a black face. (تور black).

سترک وړی starg važai, having hungry eyes.

VI. Formation of the gender.

§ 39.

The Paštō has, like most of the Indian Prākṛit tongues, lost the neuter and distinguishes only between masculine and feminine. The gender is on the whole very easily recognisable by the terminations of the nouns (§ 9. 10); only the termination ai causes some difficulties, though the pronunciation itself clearly distinguishes between masculine (āh) and feminine nouns (āh).

The gender is either expressed by different nouns, as it is the case in most languages with nouns denoting relationship, like: پلار plar, father, مور mōr, mother; وږر vrōr, brother, خور xōr, sister; مېړه mēraḥ, husband, آرټينه artīnāh, wife; زوی zōe, son, لور lūr, daughter; the same is the case with some common domestic animals, as سنده sandaḥ, a male buffalo, مېشه mēšāh, a female buffalo: or the feminine is formed from the masculine by a different termination. This is done in the following manner:

1) From masc. nouns ending in a consonant the feminine is formed by adding the termination āh (§ 10, 2), as:

کميآر kamiār, a tanner, fem. کميآره kamiār-āh, the wife of a tanner.

چل چل, a thief, fem. چله chālāh (instead of چال-āh) a female thief.

Those nouns, which have deepened original *ā* to *ō* or *ū* in the Nom. Sing., restore it again, but shortened before the fem. termination *āh*, which is accented.

شېون *špūn*, shepherd, fem. شېنه *špān-āh*, shepherdess.

پښتون *paštūn*, an Afghān, fem. پښتنه *paštān-āh*, an Afghān woman.

The same rule holds good in reference to adjectives ending in a consonant (§ 86).

ډېر *dēr*, much, fem. ډېره *dēr-āh*.

رونر *rūr*, bright, fem. رنره *ranr-āh*.

خوږ *tōrb*, fat, fem. خوږه *tarb-āh*.

2) From masc. nouns, ending in *ai* the feminine is formed by changing final *ai* to *aī* (seldom to *i*), as:

دُرَانِي *durānai*, a Durāni, fem. دُرَانِي *durānaī*, a female Durānī.

تَوَرِي *tōrai*, a bullock (with crumpled horns), fem. تَوَرِي *tōraī*.

وَرُمْبِي *vṛumbai*, the first, fem. وَرُمْبِي *vṛumbaī*.

پِشِي *pisai*, cat, fem. پِشِي *pišī* (besides پِشِي).

An exception from this rule makes a number of adjectives, which form their feminine not by *aī* but by *e* (cf. § 87, 2); further all participles present and perfect (§ 87, d).

Similarly a number of substantives, especially such, as are originally adjectives, form their feminine by the termination *e*, as:

زَنَرِي *zanrai*, a lad, fem. زَنَرِي *zanre*, a girl.

سَرَكُوَزِي *sarkūzai*, a hog, fem. سَرَكُوَزِي *sarkūze*.

کَچَوَتِي *kačūtai*, a little child (dim.), fem. کَچَوَتِي *kačūte*.

کُوَتِي *kūtai*, a young donkey, fem. کُوَتِي *kūte* *).

وَرَابَانَرِي *vṛābānrai*, a man of a marriage procession, fem. وَرَابَانَرِي *vṛābānre*.

The diminutive affixes *karai* and *garai* form their feminine by *e* (§ 37); so also *garai*, when corresponding to the Persian

*) Similarly کُوَتِي *kūcai*, a young donkey, fem. کُوَتِي *kūce*.

affix **کَر**, making, doing (cf. § 87, 2, c). The dim. affix **ūrai** admits of both fem. terminations, **āī** and **e**;

وَزْکَرِ vuzgarai, a small goat, fem. **وَزْکَرِ** vuzgare.

چِرْکُرِ čirkūrai, a little cock, fem. **چِرْکُرِ** and **چِرْکُرِ**.

3) From masc. nouns ending in **ā** the feminine is derived by changing **ā** to **ī**, as:

تَوْتَا tōtā a parrot, fem. **تَوْتِی** tōtī.

Besides the fem. termination **ī** however **āī** is also in use, as:

کَاکَا kākā, paternal uncle, fem. **کَاکَاِ** kākāī, paternal aunt.

گُوْدَا gōdā, a male puppet, fem. **گُوْدَاِ** gōdāī, a female puppet.

Adjectives, ending in **ā**, remain unaltered in the feminine (§ 38).

4) From masc. nouns ending in **āh** the feminine is formed by changing **āh** to **āḥ**. Though this change is not expressed in writing, it is heard in pronunciation. E. g.

کَاَرْگَہ kārgāh, a male crow, fem. **کَاَرْگَہ** kārgāḥ.

کُوْتَہ kūṭāh, dog, fem. **کُوْتَہ** kūṭāḥ, bitch.

Adjectives ending in **āh** form their feminine in the same way, cf. §. 90. From substantives, denoting human beings or occupations the feminine is formed by means of the affix **anāḥ** (Sindhī **ānī** etc; Sindhī Gram. § 14, 1), before which the termination **āh** is dropped. E. g.

گُوْبَہ gōbāh, cowherd, fem. **گُوْبَنَہ** gōbanāḥ, herdsman.

مِلْمَہ mēlmaḥ, guest, fem. **مِلْمَنَہ** mēlmanāḥ, female guest.

5) From masc. nouns ending in **e** the feminine is formed by adding the termination **āḥ**, before which final **e** is changed to **y**. E. g.

آشْنَاِ āšnāe, acquaintance, friend, fem. **آشْنَاِہ** āšnāy-āḥ.

سُوِ sōe, hare, fem. **سُوِہ** sōy-āḥ.

The same is the case with adjectives, § 91.

6) From masc. nouns ending in *i* the feminine is formed by changing *i* to *aī*, as *):

دوبی dōbī, a washerman, fem. دوباى dōbaī, washerwoman.

کماکى kumakī, a helper, fem. کماکاي kumakaī.

With nouns denoting human and other living beings (of a higher kind) or occupations, the fem. termination *āñāh* (Sindhī āñī, Sindhī Gram. § 14, 4) is also in use, before which final *i* is either dropped or changed to *y*, when preceded by a vowel.

موجى mōcī, a shoemaker, fem. موجاي mōc-āñāh.

نایى mā-ī a barber, fem. نايان nay-anrāh.

هاتى hātī, elephant, fem. هاتان hāt-anrāh.

Adjectives, ending in *i* (mostly of foreign origin) remain unchanged in the feminine § 92.

7) From masc. nouns ending in *ō* a feminine is only rarely formed, as most nouns with the termination *ō* are generis communis (§ 9, 4). When a feminine is formed, it is done by adding the fem. termination *āh* and changing (for euphony's sake) at the same time final *ō* to *v*. E. g.

کارساؤ kārṣā-ō, a long faced person, fem. کارساي kārṣāv-āh.

Adjectives in *ō* remain unchanged in the feminine. § 89.

8) From masc. nouns ending in *ū* the feminine is formed by adding the fem. termination *āh*, before which final *ū* is changed to *av*, as:

ٹاٹو taṭū, a pony, fem. ٹاٹاي taṭav-āh.

Some substantives in *ū* are generis communis § 9, 8.

With nouns denoting human beings, the fem. termination *āñai* (āñai) = Sindhī āñī (Sindhī Gram. § 14, 3), is also found, before which final *ū* is changed to the semivowel *v*, as:

*) That Arabic words ending in *i*, may have *āh* in the fem., is understood, as: نبي nabī, prophet, fem. نبيہ nabīāh, prophetess. Some are generis communis, as هادي hādī, m. and fem., a guide.

هِنْدُو hindū, a Hindū, fem. هِنْدَوَانِي hindv-āṇai, a Hindū woman.

Adjectives in ū remain unchanged in the feminine, §. 92.

9) From masc. nouns ending in au a feminine is seldom formed as: فَارِو pairau, a follower, fem. فَارِوَه pairav-äh (pairev-äh). About the fem. termination of the numeral adjective يَو yan, one, see §. 92, 8; 94.

III. Section.

Flexion of the noun.*)

§. 40.

From a grammatical point of view the Paṣṭō has no declension, as little as the modern vernaculars of India. The old case-remnants, which are as yet found in the Indian Prākṛit idioms, have totally disappeared in Paṣṭō and the whole declensional process is made up by means of prefixes and postfixes.

The whole declension of the Paṣṭō noun is therefore concentrated in the formation of the Plural and of the Formative Singular and Plural (the so-called oblique case), from which, by prefixing or postfixing certain particles, the several cases are formed.

§. 41.

I. Formation of the Plural.

The crude form of a noun represents in Paṣṭō always the Nom. Sing., from which, according to the following rules, the Nom. Plural is formed.

We must treat separately of masc. and fem. nouns, every gender forming its Nom. Plur. in a different manner, according to its termination.

*) The Paṣṭō has neither a definite nor indefinite article; see §. 178.

A. Formation of the Plural of masc. nouns.

§. 42.

1) Nouns ending in a consonant.

These form their Nom. Plur.

a) by adding the termination ān.

This Plural-termination, which the Paštō has in common with the Persian, is commonly used in such nouns, as denote animate objects, as:

ملک malik, a chief, Plur. مَلِکَان mālik-ān.

مار mār, a snake, Plur. مَارَان mār-ān.

But this rule is by no means strict; for many nouns, denoting inanimate objects, take also the termination ān or use promiscuously ān and ūnah(b), as:

خاه fāh, a well, Pl. خَاهَان fāh-ān or خَاهُونَه fāh-ūnah.

شوند šūnd, lip, Pl. شُونْدَان šūnd-ān.

To this Plur. affix ān the poets add again (as well as to the Plur. termination gān) the termination ē (= ān-ē) and transfer thus the masc. Plur. termination to the feminine, as: دِلْبَرَانِی dilbar-ān-ē, heart-ravishing (women).

b) by adding the termination unah (ūna).

This Plur. termination (which, according to its origin, is identical with the preceding, ā having been changed to ū) is commonly used in nouns denoting inanimate objects, far less in such as imply living beings. E. g.

کور kōr, house, Pl. کُورُونَه kōr-ūnah.

گل gul, rose, Pl. گُلُونَه gul-ūnah.

غار yar, mountain, Pl. غَرُونَه yr-ūnah. *)

*) With ejection of a (instead of yar-ūnah), the Paštō being very fond of such hard initial sounds. Similarly کَال kāl, year, is also often shortened to کَلُونَه kal-ūnah (instead of کَالُونَه).

The following nouns¹ denoting animate objects, always form their Plural by ūnah;

آس ās, horse, Pl. آسُونَه āsūnah.

پلار plār, father, Pl. پلارُونَه plārūnah.

تربور tarbūr, a cousin, Pl. تربورُونَه tarbūrūnah.

غل ḡal, thief, Pl. غلُونَه ḡlūnah.

c) by adding the termination ḡh.

Some nouns chiefly monosyllabic ones with radical a or ḡ, form their Plural by ejecting the short root-vowel and adding the termination ḡh, as:

خَر ḡar, donkey, Pl. خَرَه ḡarḡh.

غَر ḡar, mountain, Pl. غَرَه ḡr-ḡh.

غل ḡal, thief, Pl. غَلَه ḡl-ḡh.

مَل mal, companion, Pl. مَلَه ml-ḡh.

خَرَشَن ḡaršan, horse-dung, Pl. خَرَشَنَه ḡaršn-ḡh.

In the same way form their Plural some adjectives, cf. §. 85.

d) by adding the termination ah.
(with internal vowel-change).

A certain number of nouns, in which original long a is deepened to ū in the Nom. Sing., restore it again before adding the Plural termination ah. *) E. g.

پاښتون pāštūn, Afghān, Pl. پاښتانه pāštān-ah.

شپون špūn, shepherd, Pl. شپانه špān-ah.

بيلتون bial-tūn, separation, Pl. بيلتانه bial-tān-ah.

نمونځ nmūnḡ, prayer, Pl. نمانځه nmānḡ-ah.

In the same way a number of adjectives form their Plural, cf. §. 86. Besides this Plural-formation we find also the regular one

*) The Plural termination ah differs so far from the fem. termination āh see § 39, i.

(ūnah) in use, but only in nouns denoting inanimate objects, as:

نَمُونْدُ nmūd, Pl. نَمُونْدُونَه nmūd-ūnah.

The following two nouns form their Plural somewhat irregularly, by changing the final ū to a before the termination ūnah:

زَنْگُون zangūn, knee, Pl. زَنْگُونَه zangan-ūnah.

وَرُون vrūn, the thigh, Pl. وَرُونَه vran-ūnah.

e) by adding the termination ahār.

This Plural termination is only added to such nouns, as denote a sound, as:

تَرَب trap, the sound of a jump, Pl. تَرَبَهَار trap-ahār.

غُرُمب gurumb, a boom, Pl. غُرُمبَهَار gurumb-ahār.

Some of these nouns are only used in the Plural, as: كَشَهَار kaš-ahār, rustling.

f) by changing final radical a to ʔ.

This Plural formation, which is effected by a slight change of the final vowel of the noun, is quite peculiar to the Paštō. E. g.

سَخَر sɣar, stone, Pl. سَخَرَه sɣar.

نَاشَتَر našt̪ar, pine-tree, Pl. نَاشَتَرَه našt̪ar.

شَادُونَك šadūnak, a hermaphrodite, Pl. شَادُونَكَه šadūnak.

مَیَن mayan (adj.) a lover, Pl. مَیَنَه mayan.

There is a small number of nouns of this kind, the Plural of which must be well taken notice of.

In the same way form their Plural all adjectives, made up by means of the affixes زَنْ, zan, (جَنْ, ځَنْ) and گَر gar, when used substantively.

Very likely from the same reason the Infinitive (ending in -al) is also treated as a Plurale tantum.

- g) by adding the termination **ah** (a).
(in conjunction with numerals *).

Not to be confounded with the Plural formation c) d) is the Plural termination **ah**, which does not require any vowel change within the noun and is only added to nouns, denoting inanimate objects, when preceded by a numeral. E. g.

درې کاله *drē kāl-ah*, three years; شپېته هتر *špētah hunar-a*, sixty artifices.

کس *kas*, somebody, a person, may also take the Pl. termination **ah** (a), when preceded by a numeral, as تېرؤ کس *tērgū kas-a*, three hundred men.

Instead of this Plural formation the common one (ending in **ūnah**) may be optionally used, as: درې کالونه *drē kāl-ūnah*, three years.

h) Irregular Plural formation.

ورور *vrōr*, brother, forms its Plural quite irregularly ورونه *vrūnrah* (also written ورونه).

Many nouns are considered as collective in Paṣtō and are therefore constructed as Plurals, without taking any of the preceding Plural terminations. Such are: پنیر *panīr*, cheese, غنم *ganam*, wheat, سیو *sēv*, apple, کچ *kuč*, butter, مالوچ *mālūč*, cleaned cotton, and many others.

§. 43.

2) Nouns ending in **ai**.

These form their Plural by changing **ai** to **i**, as:

لندای *lindai*, archer, Pl. لندی *lind-i*.

کسای *kas-ai*, pupil of the eye, Pl. کسي *kas-i*.

*) To these may also be added indefinite pronouns as: څو *ṣō*, some, etc.

Some nouns are only found in the Plural, as:

سُورِي būsūrī, bran; تَرَسَرِي tarsarī, yellowish spots on the skin;
غَوَرِي gvarī, clarified butter; نَمَرِي nmarī, clothes.

The following nouns assume different terminations in the Plural:

پَيرِي pērai, a demon, one of the Genii, Pl. پَيرِي pēr-ī and
پَيرِيَان pēri-ān.

مَرِيَتِي mrai-ai, slave, Pl. مَرِيَتِي mrai-ī or مَرِيَان mrai-ān
or مَرِيُونَه mrai-ūnah.

§. 44.

3) Nouns ending in ā.

These form their Plural after the analogy of the Persian by adding the termination ān with euphonic y or g inserted between the final vowel of the noun and the termination, as:

كَدَا gadā, a beggar, Pl. كَدَايَان gadā-y-ān

مَامَا māmā, paternal uncle, Pl. مَامَايَان māmā-g-ān.

كَوَدَا gōdā, puppet, Pl. كَوَدَايَان gōdā-g-ān.

Arabic nouns, ending in ā in the broken Plural, may besides add the Pl. termination y-ān or g-ān, as: أُمَرَا umarā (from أُمِير) nobles, Pl. أُمَرَايَان umarā-y-ān or أُمَرَايَان umarā-g-ān.

Some nouns ending in ā are considered collective and take therefore no Plural termination, as: جُورَا Sing. and Pl., bangle;
صَبَا sabā, morning breeze; پَيشَوَا pēšvā, guide, leader.

§. 45.

4) Nouns ending in ō. *)

These form their Plural in a threefold manner:

a) by adding the termination ān, when the noun denotes an animate object, as:

*) Now and then only written with final u (Pēš).

سَقَّاءُ saqqāḍ, a water-carrier, Pl. سَقَّاءُونَ saqqāḍ-ān.

b) by adding the termination gān, may the noun denote an animate or inanimate object, as:

سَكَلَاوُ saglāvō *), an otter, Pl. سَكَلَاوُتَان saglāvō-gān.

بَانِرُو bānrō, eyelash, Pl. بَانِرُوْتَان bānrō-gān.

c) by adding the termination ūnah, when the noun denotes inanimate objects, as:

پِتَاءُو pitā-ō, sun's ray, Pl. پِتَاءُوْنَه pitā-ō-ūnah. **)

سَكُو skō, stitch, Pl. سَكُوْنَه skō-ūnah.

It is to be noted, that پَاو pāḍ, a quarter, when preceded by a numeral, forms its plural by adding ah (a), before which ō is changed to v, as دَرِي پَاو drē pāva, three quarters.

Some nouns are considered as collectives and do not take any Plural termination, as: تِيكَاو tīkāḍ, abode, etc.

§. 46.

5) Nouns ending in ḡh.

These form their Plural in different ways:

a) they remain unchanged in the Plural, so that the number must be gathered from the context. To this class belong all verbal nouns ending in ḡh (§. 12), which are always treated as Pluralia tantum. E. g.

غَارْمَه ḡarmah, noon-day heat, Pl. غَارْمَه ḡarmah.

خَاتَه ḡātah, ascending, Pl. (from خَتَل).

b) or they drop final ḡh and add the termination ān, when denoting living beings, or ūnah, when denoting things and abstract ideas. E. g.

*) Also pronounced saglāv, in which case its Plural is saglāv-ān.

**) These and similar nouns ought to be written سَكُوْنَه, پِتَاءُوْنَه, but the Hamzah (or ى) is never written.

لَبَوَه lēvāh, wolf, Pl. لَبَوَهَان lēv-ān.

كَارَغَه kāryāh, crow, Pl. كَارَغَان kāry-ān.

زَرَه zrah, heart, Pl. زَرَوْنَه zr-ūnah.

The following nouns, denoting living beings, are to be noted as exceptions:

تَرَه trāh, uncle, Pl. تَرَوْنَه tr-ūnah.

مَبْرَه mēṛāh, master, husband, Pl. مَبْرَوْنَه mēr-ūnah.

نَبَكَه nīkāh, paternal grand-father, Pl. نَبَكَوْنَه nīk-ūnah.

وَرَرَه vrārāh, nephew, Pl. وَرَرَوْنَه vrār-ūnah.

c) or they add simply the termination gān; this is done chiefly by nouns denoting animate objects, but also by those, which denote things. Most Persian words ending in *-ā* take this Pl. termination. E. g.

لَبَوَه lēvāh, wolf, Pl. لَبَوَه_گَان lēvāh-gān *) (لَبَوَه_گَان).

شَبَعَه šīṣah, a Shīah, Pl. شَبَعَه_گَان šīṣah-gān.

نَانْگَه nāngāh, black-berry, Pl. نَانْگَه_گَان nāngah-gān.

d) Some few nouns form their Plural by adding the termination ānah, before which final āh is dropped, as:

مَبْلَمَه mēlmāh, guest, Pl. مَبْلَمَه_آناه mēlm-ānah.

In the same way form their Plural all nouns compounded with the affix *-ā* (= Sansk. ण), as:

غَوْبَه γōbāh, cowherd, Pl. غَوْبَه_آناه γōb-ānah.

كُورَبَه kōrbāh, master of the house, Pl. كُورَبَه_آناه kōrb-ānah.

مَالْگَبَه mālgbah, collector of salt, Pl. مَالْگَبَه_آناه mālgb-ānah.

§. 47.

6) Nouns ending in e.

These form their Plural, when denoting animate objects, by adding the termination ān, and when denoting inanimate

*) When final āh, āl, ān etc. of polysyllabic nouns is followed by another syllable, ā passes naturally into the more distinct a.

objects, by adding the termination ūnah, before which termination final e is changed to y. E. g.

آشناى āšnāe, friend, acquaintance, Pl. آشنایان āšnāy-ān.

دوى dōe, custom, Pl. دویونه dōy-ūnah.

Irregular Plural formation.

زوى zōe } son, Pl. زامن zāman } or زَمَن zahman.
خوى qōe } کامن qāman }

غوشوى γōšōe } cow-dung, Pl. { غوشایه γōšāyah.
خوشوى χōšōe } خوشایه χōšāyah.

§. 48.

7) Nouns ending in ī.

These form their Plural by adding the termination ān (seldom gān); before this Plural termination final ī is pronounced either as i or iy.

بندى bāndī, a captive, Pl. بندیان bāndi-ān.

سپاهی sipāhī, a soldier, Pl. سپاهیان sipāhi-ān.

سِلْمِجِی silamčī, a wash-hand basin, Pl. سِلْمِجِیان silāmči-ān.

سَلَاتِی salāī, the upright post of a Persian wheel, Pl. سَلَاتِیکان salāī-gān.

§. 49.

8) Nouns ending in ū.

These form their Plural by adding either the termination ān or gān. E. g.

کندو kandū, a corn-bin, Pl. کندوان kándū-ān.

بَهارُ šārū, a Maina (bird) Pl. بهارگان šārū-gān.

بَاهُ bāhū, an ornament for the arm, Pl. باهوتگان bāhū-gān.

Some nouns ending in ū are considered as collectives and do therefore not assume a Plural termination, as: آرزو ārzū, Sing. and Plur., wish; دارو dārū, medicine; تماکو tamākū, tobacco.

§. 50.

9) Nouns ending in au.

These form their Plural, when denoting animate objects, by adding the termination ān, and when denoting inanimate objects, by adding that of ūnah. E. g.

پیرو pairau, a follower, Pl. پیروان pairau-ān.

پَلَو palau, hem of a garment, Pl. پَلَوَنَه palau-ūnah.

Some nouns ending in au are considered as collectives, as جو jāu, Sing. and Pl., barley.

B. Formation of the Plural of fem. nouns.

§. 51.

1) Nouns ending in a consonant (i. e. ʔ).

We have subsumed these nouns (§. 10, 5) under those, which end in ʔ, because they have now dropped in the Nom. Sing. (original) final e. But as they deviate in the formation of their Plural from those, which have retained final e in the Nom. Sing., they must be treated here separately.

But this class of fem. nouns, which have dropped final e in the Nom. Sing. and restore it again in the Nom. Plur. (as well as in the Format. Sing.) must not be confounded with those, which likewise end in a consonant in the Nom. Sing., but do not add e to the Format. Sing. and form their Plural irregularly. We must therefore distinguish:

a) Fem. nouns, which add e in the Nom. Plural.

These are the following:

بِجَل bijal, a knuckle-bone, Pl. بِجَلِ bijal-e (بِجَلِی).

برستان brastan, coverlet, Pl. برستان brastan-e.

بان ban, a rival wife, Pl. بان ban-e.

بورجل bōrjal, abode, home, Pl. بورجل bōrjal-e. *)

بول baul, urine, Pl. بول baul-e. **)

پلتن palṭan, battalion, Pl. پلتن palṭan-e.

تاخت taxāḍ	} adze, Pl.	تاخت taxāḍ-e
ترشخ tarṣāḍ		ترشخ tarṣāḍ-e

تندار tandār	} father's brother's wife, Pl.	تندار tandār-e
تندور tandōr		تندور tandōr-e

تابر tabar, wife, Pl. تابر tabar-e.

جل jal	} a maid, Pl.	جل jal-e
جان jan		جان jan-e



چار čār, work, Pl. چار čār-e.

چنگل čangul, claw, Pl. چنگل čangul-e.

چارمن čarman, skin, Pl. چارمن čarman-e.

چنگل čangal, the forearm, Pl. چنگل čangal-e.

خپار xapar, the palm of the hand, Pl. خپار xapar-e.

*) It is also used as a masculine and forms then the Pl. بورجلونه bōrjal-ūnah.

**) Mostly used in the Plural.

دَرَشَل daršal, the frame of a door, Pl. دَرَشَلِ daršal-e.

دَرَكِي drakar the felly of a wheel, Pl. دَرَكِي drakar-e.

رُندَار rundār*), a brother's wife, Pl. رُندَارِ rundār-e.

زَمَنَز žmanz**), comb, Pl. زَمَنَزِ žmanz-e.

سَتَن stan, needle, Pl. سَتَنِ stane.

سُگُل sugul, a kind of buskin, Pl. سُگُلِ sugul-e.

سَمَخ smaṭ	} a cavern, Pl.	سَمَخِ smaṭ-e.
سَمِست samist		سَمِستِ samist-e.

غَنَدَل gandal, sprout, Pl. غَنَدَلِ gandal-e.

غَوَجَل rōjal, cow-pen, Pl. غَوَجَلِ rōjal-e.

غَبِرِ gēž***), embrace, Pl. غَبِرِ gēž-e.

گَاهَر gāhar	} herd of cattle, Pl.	گَاهَرِ gāhar-e
گَوَار gōār		گَوَارِ gōār-e
گَوَهَار gōhār		گَوَهَارِ gōhār-e

لَشْكَار laṣkar†), army, Pl. لَشْكَارِ laṣkar-e.

لَمَن laman, skirt of a dress, Pl. لَمَنِ laman-e.

*) Other forms are: وَرَنَدَار vrandār, Pl. وَرَنَدَارِ vrandāre;
وَنَدِيَار vandyār, Pl. وَنَدِيَارِ vandyār-e.

**) Also written (by transposition of letters) مَنگَز mangaz.

***) غَبِرُونَه is also used as masc., Pl. غَبِرُونَه.

†) لَشْكَارِ laṣkar is also used as masc., Plur. لَشْكَارُونَه laṣkarūnah.

لَنگُور langōr } a span, Pl. لَنگُورِ langōr-e.
لَوِشْت lvēšt } لَوِشْتِ lvēšt-e.

مَارِج mārij, a flame of fire, Pl. مَارِجِ mārij-e.

مَتَاک maṭāk, a kind of walnut, Pl. مَتَاکِ maṭāk-e.

مَرَز mṛaz*), a quail, Pl. مَرَزِ mṛaz-e.

مَنگُل mangul, a talon, Pl. مَنگُلِ mangul-e.

مِیَاشْت miāšt, month, Pl. مِیَاشْتِ miāšt-e.

مِیَچَن mīčān, a handmill, Pl. مِیَچَنِ mīčān-e.

مِیَرْمَن mēрман, mistress, Pl. مِیَرْمَنِ mēрман-e.

مِیَر mēž, a ewe, Pl. مِیَرِ mēž-e.

نَوَرَز nvarz, a sandpiper, Pl. نَوَرَزِ nvarz-e.

وَآت vāt, way, Pl. وَآتِ vāt-e.

وَآد vrad } day, Pl. وَآدِ vrad-e
وَآدِ vrad } وَآدِ vrad-e

وَآدِ varyad } cloud, Pl. وَآدِ varyad-e
وَآدِ varyaz } وَآدِ varyaz-e

وَآدِ vandar, a tethering rope with nooses, Pl. وَآدِ vandar-e.

*) Also written: نَوَرَز nvrāz, nv = m.

b) Fem. nouns, which form their Plural irregularly.

ترور trōr*), aunt, Pl. ترورانی trōr-āne.

خور xōr, sister, Pl. خویندی xvēnde (خویندی).

درور drōr } درند drande.

ندرور ndrōr } Pl. ندرند ndrande.

لور lūr, daughter, Pl. لونړه lūrāh }
لونړی lūrē }

نږور nžōr } زېښدی nžēnde }
نګور ngōr } son's wife, Pl. نګیندی ngēnde }

يور yōr, husband's brother's wife, Pl. يونړی yūrē.

§. 52.

2) Nouns ending in ā.

These form their Plural, when denoting animate objects, by adding the termination gāne (cf. §. 44), but when they denote inanimate objects, they remain unchanged in the eastern dialect, whereas they add the termination vī (or vē) in the western. E. g.

نيآ niā, grandmother, Pl. نيآگان niā-gāne.

بالā, misfortune, Pl. بالā, بالوي balā-vī.

*) From another Sing. تروري trōre, the Plural تروريگان trōre-gāne is formed. §. 57.

§. 53.

3) Nouns ending in āh.

These form their Plural by changing āh to ē. *)

بَدَہ bad-āh, bribe, Pl. بَدِی bad-ē.

لِنْدَہ lind-āh, bow, Pl. لِنْدِی lind-ē.

Some nouns ending in āh are considered as collectives and form therefore no Plural, as اَوْبَہ ōbāh, Sing. and Pl., water; بَانِرَہ bānrāh, eyelash; جُونِہ jūnāh, girl etc.

Some foreign nouns ending in āh and denoting animate objects, add also the termination gāne, as:

فِرِیْشَتَہ firīštāh, (fem.) angel, Pl. فِرِیْشَتَہ گان firīštah-gāne.

A certain number of nouns of this class are only used in the Plural:

اِیْرِی irē, ashes.

پُوْخَلِی pūḫalē, the hooping cough.

پِیْرُونِی pērūne, the Pleiades.

پِیْشِی pēšē, mockery.

تَرَاوِی tarāvē, a prayer consisting of 20 genuflections in Ramazān.

تَرَوِی tarvē, sour milk, whey.

خَاوَرِی ḫāvrē, dust, clay.

خَاوَلِی ḫaṭōlē, muddy water.

خَوَلِی ḫvalē, sweat, perspiration.

*) In Mss. often written only َ, which, as well as the Sing. َ, instead of َہ, ought to be avoided.

دُورِی dūrē, fine dust.

رَمِی ramē, dysentery.

زَوِی zavē, matter, pus.

سَرَوَندِی sarvānde, fallow land.

سُورِی sūre, shout, noise.

شَلُونَبِی šlōmbē	} buttermilk.
شُومَلِی šōmlē	

شَنِی šnē, the fruit of the mastin tree.

شُولِی šölē, rice; شَوْلَه šolāh, the rice plant.

عَی yanē, thorns, bramble; عَنَه branch of a thorn tree.

غِیلِی gēlē, sheep and goats; غِیلَه a herd of sheep and goats.

نَکَرِیَزِی nakrēzē, Henna.

نِیَنِی nīnē, roasted grain; نِیَنَه a grain of parched corn.

وَاوَرِی vāvrē, snow.

وَرَبُوشِی vurbūšē	} barley; وَرَبُوشَه a corn of barley.
اَوَرَبُوشِی ōrbūšē	

وَرِجِی vrijē	} rice; وَرِجَه etc. a corn of rice.
وَرِژِی vrižē	
وَرِژِی vrižē	

وِیَنِی vīnē, blood.

§. 54.

4) Nouns ending in ǝ.

These form their Plural by adding the termination gāne, be they denoting animate or inanimate objects; cf. §. 45, b).

پیشو pišǝ, a cat, Pl. پیشوگان pišǝ-gāne.

پائکو pækǝ, a flail, Pl. پائکوگان pækǝ-gāne.

Some nouns ending in ǝ are considered as collectives and remain therefore unchanged in the Plural, as: برخو baryǝ, Sing. and Pl., cheek; زانکو zankǝ, swing, cradle; ورسو vursǝ, meadow.

§. 55.

5) Nouns ending in ī.

These form their Plural:

a) when denoting animate objects, by changing final ī to aī, or by adding the termination gāne or āne, the latter chiefly, when the masc. Plur. termination ends in ān (§. 48).

سہیلی sahelī, a handmaid, Pl. سہیلئی sahelai.

دائی dāī, a nurse, Pl. دائیگان dāī-gāne.

ہادی hādī, a female guide, Pl. ہادیان hādī-āne.

پیشی pišī, cat, Pl. پیشیان pišī-āne.

b) by changing final ī to aī, when denoting inanimate objects, as:

دُہنی duṇī, enmity, Pl. دُہنئی duṇai.

ٹاٹئی ṭaṭī, breakfast, Pl. ٹاٹئی taṭai.

§. 56.

6) Nouns ending in aī.

These remain unchanged in the Plural, as:

جِنَی jinaī, girl, Pl. جِنَی jinaī.

گَافَی gāṇṇaī, oil-press, Pl. گَافَی gāṇṇaī.

§. 57.

7) Nouns ending in e.

There are very few fem. substantives ending in e. They form their Plural either by adding the termination gāne or āne; before the latter a euphonic y may be inserted (= -y-āne*). E. g.

تَرَوَی trōre, aunt, Pl. تَرَوَیگان trōre-gāne.

نَافَی nāve, bride, Pl. نَافَیگان nāve-y-āne.

From this class of nouns those are to be well distinguished, which end likewise in e, but which are (originally) adjectives used substantively and follow therefore the Plural-formation of the adjectives, by changing final e to ī (§. 87, 6. c. a.).

سَرکُوزِ sarkūze**), a sow, Pl. سَرکُوزِ sarkūzī.

مَرغَمِ maryame, a female kid, Pl. مَرغَمِ maryamī.

§. 58.

8) Nouns ending in ū.

The few fem. nouns ending in ū form their Plural, denote they animate or inanimate objects, by adding the termination gāne. E. g.

*) In Qandahār تَرَوَی and نَافَی remain unchanged in the Plural.

**) Literally: having the head downwards.

میلو mīlū, a female bear, Pl. میلوکان mīlū-gāne.

برجو barjū, a bone, Pl. برجوکان barjū-gāne.

II. The formation of the Formative Singular and Plural.

§. 59.

Before the prefixes and postfixes (see sub III), by means of which the several cases are made up in Paštō, can be connected with the noun, it must first be put in the Formative or oblique case (Sing. and Plural), which is always identical with the Instrumental; after this is done, the prefixes or postfixes do not any longer affect the noun.

1) The Formative of the Singular.

§. 60.

A. The Formative of masc. nouns.

a) Nouns ending in a consonant remain unchanged in the Format. Sing. Excepted are those nouns, in which original ā is changed to ū in the Nom. Sing. (§. 42, d). In their Format. Sing. ā reappears again and at the same time ah is added to the theme, so that the Format. Sing. and the Nom. Plur. outwardly coincide. E. g.

شپون špūn, shepherd, Form. Sing. شپانه špān-ah.

نوم nūm, name, Form. Sing. نامه nām-ah.

This rule however is not strict and in many instances the Form. Sing. is not distinguished from the Nom. Sing., especially in nouns denoting inanimate objects.

Those nouns, which according to §. 42, c, form their Plural by adding the termination āh, form their Form. Sing. in the same way, as:

غار yar, mountain, Form. Sing. غره yr-ah.

مل mal, companion, Form. Sing. مله ml-ah.

b) Nouns ending in ai change it to ī, as:

سُونَكِي songai, a dwarf, Form. Sing. سُونَكِي song-ī.

c) Nouns ending in ā, ō, āh, e, ī, ū, au remain unchanged in the Format. Sing. The only exception is the numeral يَو yau, one, the Formative of which is يَوَّه yau-ah.

§. 61.

B. The Formative of fem. nouns.

a) Those nouns, which are comprised in the list of §. 51, a, form the Format. Sing. by restoring (original) e, so that the Form. Sing. and the Nom. Pl. are outwardly identical. E. g.

لَار lār, way, Form. Sing. لَار lār-e.

Those under §. 51, b, remain unchanged in the Form. Sing., as:

مَوْر mōr, mother, Form. Sing. مَوْر mōr.

b) Nouns ending in ā remain unchanged in the Form. Sing.

c) Nouns ending in āh change it to ē, as:

سَرْو sarvāh, cypress, Form. Sing. سَرْو sarv-ē.

Such nouns, as are borrowed from the Arabic or Persian and are still treated as foreign words, remain unchanged in the Format. Sing., as لَالَه lālāh, a tulip, Form. Sing. لَالَه lālāh; جُمْلَه jumlāh, total sum*), all (لَه جُمْلَه etc.); يَالَه yalāh, corn.

d) Nouns ending in ō remain unchanged in the Form. Sing.

e) Nouns ending in ī change it to aī, as:

سَهِيلِي sahelī, handmaid, Form. Sing. سَهِيلَا sahelāī.

گَرْمِي garmī, heat, Form. Sing. گَرْمَا garmāī.

*) جُمْلَه is also treated like an adjective and constructed accordingly, cf. §. 90.

A few nouns remain unchanged in the Form. Sing., as سِيزَنِي sīznī, a swaddling band, Form. Sing. سِيزَنِي sīznī, and commonly all foreign nouns, as دَائِي dāī, a nurse; هَادِي hādī, a (female) guide.

f) Nouns ending in āī remain unchanged in the Form. Sing.

g) The few substantives ending in e remain unchanged in the Form. Sing., as نَآوِي nāvō, bride, Form. Sing. نَآوِي nāvō.

Those nouns, which are originally adjectives (§. 57), change e to ī in the Form. Sing., as سَرَکُوزِي sarkūze, a sow, Form. Sing. سَرَکُوزِي sarkūzī.

h) Nouns ending in ū remain unchanged in the Form. Sing.

§. 62.

2) The Formative of the Plural.

The termination of the Formative Plural is օ (Hindī օ, Sindhī and Panjābī ă = Prāk. Gen. Plur. **आणं** or **आण***), which is either added to the Plural terminations, as ān-օ, ūn-օ (ah being dropped before it), gān-օ, or which is affixed to the theme itself**), by dropping the Plural termination altogether, as پَلَارօ plār-օ (Plur. پَلَارُونօ = plār-ān-օ. Entering into particulars we have to consider:

§. 63.

A. The Formative Plural of masc. nouns.

a) Nouns ending in a consonant form their Nom. Plural, as we have seen, in different ways:

*) Compare my Essay: „On the declensional features of the North-Indian Vernaculars“, Journal of the Royal Asiatic Society, Vol. XIX, Part 4, p. 402 sqq.

**) This is always the case with all collective nouns.

α) Those ending in the Plural in ān, ūnah (§. 42, a. b.), add the Format. Plur. affix ō*) either to these terminations, as ān-ō, ūnō, or they add it directly to the crude form of the noun, as:

مَلِكَانِ malik-ān, chieftains, Form. Pl. مَلِكَانُو malik-ān-ō }
 " " مَلِكُو malik-ō. }
 آسُونَه ās-ūnah, horses, Form. Pl. آسُونُو ās-ūn-ō. }
 " " آسُو ās-ō. }

β) Those ending in the Nom. Pl. in aḥ (§. 42, c) drop it before the affix ō, as:

جُرُوحُ ḡr-aḥ, mountains, Form. Pl. جُرُوحُو ḡr-ō.

γ) Those ending in the Nom. Pl. in ah (§. 42, d) drop it before the affix ō, as:

شَپَانَه špān-ah, shepherds, Form. Pl. شَپَانُو špān-ō.

The long (radical) ā however is now and then shortened, especially in such nouns, which are originally adjectives, as:

پَاشَتَانَه paštān-ah, Format. Pl. پَاشَتَانُو paštan-ō.

The affix ō also accedes in many cases to the crude form of the Nom. Sing. without any internal vowel change, as پَاشَتُونُو paštūn-ō. This is frequently the case with nouns denoting inanimate objects.

زَنْكُونِ zangūn, knee and وُرُونِ vrūn, the thigh (both in the Form. Sing. زَنْكَانَه zangānah and وُرَانَه vrānah), drop in the Plural the termination ūnah before the affix ō, as:

وُرُونَه vran-ūnah, Form. Pl. وُرُونُو vran-ō.

زَنْكُونَه zangan-ūnah, Form. Pl. زَنْكُونُو zangan-ō.

δ) nouns ending in the Plur. in ahār (§. 42, e) or which change final a to ā (§. 42, f) simply add the affix ō, as: ahār-ō,

مَيَانُو mayan-ō**); final ah (§. 42, g) is always dropped before ō, as:

كَالُو kāl-ō (or كَالُونُو kal-ūn-ō), وُرُونُو vrūn-ō (§. 42, h).

*) This affix ō is frequently written by Pēš (ـ) only, which is to be disproved of.

**) The affix accedes in this and similar cases to the crude form (Nom. Sing.).

b) Nouns ending in ai; Pl. ī, add the Formative affix ō to the Pl. termination ī, which becomes thereby iy-(ō) or i (ō), or is even dropped altogether, as:

شِکْرِی šikr-ī, hawks, Form. Pl. $\left\{ \begin{array}{l} \text{شِکْرِیو} \text{ šikr-iy-ō or šikr-i-ō.} \\ \text{شِکْرُو} \text{ šikr-ō.} \end{array} \right.$

Those ending in ān, ūnah form the Form. Pl. regularly in ān-ō, ūn-ō, or add the affix ō to the crude form of the noun, as:

$\left. \begin{array}{l} \text{مَرِی} \text{ mrai-ī} \\ \text{مَرِیَان} \text{ mrai-ān} \\ \text{مَرِیُونَه} \text{ mrai-ūnah} \end{array} \right\} \begin{array}{l} \text{مَرِو} \text{ mrai-ō} \\ \text{مَرِیَانُو} \text{ mrai-ān-ō} \\ \text{مَرِیُونُو} \text{ mrai-ūn-ō.} \end{array}$ slaves; Form. Pl.

c) Nouns ending in ā, Nom. Pl. y-ān, gān (§. 44) add the affix ō to these Pl. terminations, as y-ān-ō, gān-ō. The Arabic broken Plurals ending in ā simply add the affix ō as اُمَرَا umarā, nobles, Format. Pl. اُمَرَاو umarā-ō. The same is the case with collective nouns, as چُرَا čūrā, a bangle, Sing. and Plur., Form. Pl. چُرَاو čūrā-ō.

d) Nouns ending in ō, Nom. Pl. ān, gān, ūnah (§. 45), form their Form. Pl. by ān-ō, gān-ō, ūn-ō or add the affix ō to the crude form of the noun with inserted euphonic v, as سَقَّاءو saqqāo-v-ō.

e) Nouns ending in aḡh, Nom. Pl. aḡh (§. 46, a), drop final aḡh and add the affix ō, as وَبِشْتَه vēšt-aḡh, hairs, Form. Pl. وَبِشْتُو vēšt-ō*). Those ending in the Nom. Pl. in ān, gān, and ūnah

*) Some nouns may remain unchanged in the Format. Pl., as دَوَارِ dvārāḡh, both, دَوَارِ da dvārāḡh, of both; جَمْلَه jumlah, all, دَجْمْلَه, of all; هَمَه hamah, all, دَ هَمَه da hamah, of all. Thus we find also مِلْمَانَه da mēlmānah, instead of مِلْمَانُو, as: خِدْمَت دَ دَ خِدْمَتِن دَ مِلْمَانَه هَه خَاي كَوِين, she should serve the guests of her Lord (Gulsh. I, 62).

(§. 46, b. c) change these Pl. terminations in the Format. Pl. to ān-ō, gān-ō, ūn-ō.

Foreign nouns ending in ah retain this final syllable and add to it ō or v-ō in the Form. Pl., as:

كَهَنَة kahinah, priests (from Arab. كَاهِن), Form. Pl. كَهَنَمَوْ kahinah-ō.

هَزَارَة hazārah, the Hazārah prople, Form. Pl. هَزَارَمَوْ hazārah-vō.

Those nouns in gh, which in the Nom. Pl. add the termination ānah (§. 46, d), drop final ah before ō, as مَيْلَمَانَة mēlm-ānah, guests, Form. Pl. مَيْلَمَانَوْ mēlm-ān-ō.

f) Nouns ending in e (Nom. Pl. -y-ān, y-ūnah, §. 47), ī (Nom. Pl. ān §. 48), ū (Nom. Pl. ān, gān §. 49) and au (Nom. Pl. ān, ūnah §. 50), form the Format. Pl. either regularly by ān-ō, gān-ō, ūn-ō, or add the affix ō to the crude form of the noun, which is also the case with all collective nouns. Irregular Plurals, such as زَمَن زāman, sons (from زَوْي zōe, §. 47) form the Format. Pl. either by زَمَانَوْ zāman-ō or زَوِي zōy-ō.

§. 64.

B. The Formative Plural of fem. nouns.

a) Nouns ending in the Sing. in a consonant and in the Nom. Pl. in e (§. 51), drop in the Format. Pl. final e before the affix ō, as لَار lāre, ways, Form. Pl. لَارَوْ lār-ō; similarly the irregular Plurals (§. 51, b), as خَوِينِد xvēnde, sisters, Format. Pl. خَوِينِدَوْ xvēnd-ō; لُونَرَه lūnrah, daughters, Form. Pl. لُونَرَوْ lūnř-ō.

b) Nouns ending in ā, which either remain unchanged in the Nom. Pl. or add the termination vī (vē) (§. 52), add the Formative Pl. affix ō to the crude form, with or without euphonic v, as بَلَا balā or بَلَاوِي balāvī, misfortunes, Form. Pl. بَلَامَوْ balā-ō or بَلَاوَمَوْ balā-v-ō. Nouns ending in gāne change this Pl. termination to

gān-ō, as: نِيَاكَانُ niā-gāne, grand-mothers, Form. Pl. نِيَاكَانُو niā-gānō.

c) Nouns ending in āh, Nom. Pl. ē (§. 53), drop this Pl termination before the affix ō, as: لِنْدِي lindē, bows, Format. Pl. لِنْدُو lind-ō. Collective nouns, which are identical in the Nom. Sing. and Plural, drop final āh before the affix ō, as: اَوْبَه obāh, Nom. Sing. and Pl., water and waters, Format. Pl. اَوْبُو ob-ō.

In the older language and in poetry i (= e) is occasionally preserved before the affix ō, as اَوْشِي ošē, tears (Nom. Sing. اَوْشِه ošāh), Format. Pl. اَوْشِيُو oš-i-ō.

Nouns ending in the Nom. Pl. in gāne, change it in the Format. Pl. to gān-ō, as: فِرِيْشْتَهْكَانِ firištah-gāne, angels, Format. Pl. فِرِيْشْتَهْكَانُو firištah-gānō; but the forms فِرِيْشْتُو firišt-ō, فِرِيْشْتَهْمُو firištah-ō and فِرِيْشْتَهْوُو firištah-vō are also in use.

d) Nouns ending in ō, Nom. Pl. gāne (§. 54), change it in the Format. Pl. to gān-ō. The collective nouns add v-ō in the Format. Pl., as: بَارْخُو bārḡō, cheek, Format. Pl. بَارْخُوُو bārḡo-v-ō, final ō being shortened in pronunciation to ǒ.

e) Nouns ending in ī, Nom. Pl. āī (§. 55), change the Plur. termination āī to i before the affix ō or drop it altogether, as: سَهْلَايِ sahlāī, hand-maids, Format. Pl. سَهْلِيُو sahlī-ō or سَهْلُو sahl-ō. The Plural termination gāne and āne is changed to gān-ō and ān-ō.

f) Nouns ending in āī, Nom. Pl. āī (§. 56), always drop final āī before the affix ō, as: كَانَرَايِ gānraī, oil-presses, Format. Pl. كَانَرُو gānr-ō.

g) Nouns ending in e, Nom. Pl. āne, gāne (§. 57), change these Plur. terminations in the Form. Pl. to ān-ō, gān-ō.

Those ending in the Nom. Pl. in ī, shorten it to i (or iy-) or drop it altogether before the affix ō, as: سرکوزی sarkūzī, sows, Format. Pl. سرکوزیو sarkūzi-ō or: سرکوزو sarkūz-ō.

h) Nouns ending in ū, Nom. Pl. gāne (§. 58), form their Format. Pl. regularly by changing gāne to gān-ō.

III. Formation of cases.

Case-prefixes and postfixes.

§. 65.

1) The Nominative Sing. has no particular case-sign, but is identical with the crude form of the noun. The Nom. Plur. is recognised by the change of the final syllable or by the several Plural terminations, as shown in §. 42—58.

2) The Accusative has no particular case-sign, but is identical with the Nom. Singular or Plural.

3) The Instrumental*) Singular and Plural is identical with the Formative Singular and Plural respectively. All the other cases (the Vocative of course excepted) must be made up by means of prefixes and postfixes, which require the Formative of the noun, which they precede or follow.

4) The Genitive. In order to express a Genitive-relation the Paṣṭō places the prefix د da**) before the Formative of a noun***), which logically stands in the Genitive. The Genitive commonly precedes the governing noun, but it may also follow.

*) See on the formation of the Instrumental my essay: „On the declensional features of the North-Indian Vernaculars, p. 388.

**) That the Paṣṭō Genitive-prefix د da is identical with the Panjābī dā (Prākṛit दो = Sansk. तम्) is shown in my essay, „On the declensional features etc. p. 396. 6.

***) When a noun, preceded by a numeral ends in ah (§. 42, g), it may remain in the Nom. Plur., though it be governed by a prefix requiring else the Formative, as: دېرى كانه of three years; دېرى كانه پس نه after three years, etc.

it; e. g. دَ کور ځښتن da kōr ʔaʃtan, the master of the house,
دَ کورونو ځښتن da kōrūnō ʔaʃtan, the master of the houses.

5) The Dative. In order to express the idea of the Dative the Paštō employs a variety of particles, which partly precede and partly follow the Formative of a noun.

a) The prefix و va is now nearly antiquated, but it is frequently met with in older Paštō authors and in poetry, as: و سړی va saṛī, to a man. There can be hardly a doubt, that this prefix و is identical with the Pārsī prefix 𐬠, which Spiegel in his Pārsī Grammar, p. 55, note, derives from the Zendic preposition avi. With va the postfixes تَه tah or وَتَه vatah are frequently joined, as و سړی تَه va saṛī tah or و سړی وَتَه va saṛī vatah, to a man.

b) The postfix تَه tah and وَتَه. The postfix تَه tah is very likely identical with the Hindūstānī تَين taī, Sindhī ताई tāī, which is to be derived from the Sansk. स्थाने. وَतَه vatah very probably is the Sindhī postfix वटि vaṭe, near to, with.

c) The postfix لَه lah and لَرَه larah. The postfix لَه is very likely identical with the Pārsī postfix رā, modern Persian likewise رَ, rā, which originally signifies „for the sake of“. The Marāṭhī uses likewise ला lā as Dative postfix, which corresponds to the Sindhī लाइ lāe, Hindūstānī لِي liē, for the sake of.

The postfix لَرَه larah has no analogy in the cognate idioms and its origin is therefore doubtful.

6) The Ablative. The idea of the Ablative is expressed partly by prefixes alone, partly by prefixes and a postfix.

a) The most common Ablative prefix is لَه lah, which always requires the Formative of a noun, as: لَه لښتې lah laʃtī, from a brook. When a noun ends in a consonant*) or in e, au, the

*) Nouns comprised in the list §. 52, a. being excepted.

syllable *ah* (or only *a*) is added for euphony's sake, as: *لَه غَمَه* lah *γam-ah* (or *γam-a*), out of grief, *لَه زَوَّه* lah *zōy-ah*, from the son; *لَه خَوَّ* lah *ṭau-a*, from the ambush (or: lah *ṭav-a*). Very frequently *لَه* is also followed by the postfix *نَه* *nah* (in the eastern dialect), as: *لَه لَهتِي نَه* lah *laṣṭī nah*, from a brook. When a noun ending in a consonant or *e* is thus followed by the postfix *نَه*, the euphonic syllable *ah* or *a* is not added, as *لَه غَم نَه* lah *γām nah*, out of grief, *لَه زَوَّي نَه* lah *zōe nah*, from a son; but when *لَه* is followed by the postposition *سَرَه* (*سَرَه* — *لَه* with), a euphonic *ah* (*a*) is commonly added to the noun, as *لَه كَوَّر سَرَه* lah *kōr-a sarah*, with the house.

The prefix *لَه* lah (not to be confounded with the postfix *لَه*) has very likely taken its origin from the Hindī postfix *ते* or *चे*, from (= Prāk. *तो* = Sansk. *तस्*), *t* having passed into *l* in Paṣṭō; *नَه* *nah* we would compare with the Gujārātī Genitive affix *nō**), which in Paṣṭō has become a postposition, so that it has properly in *नَه* — *لَه* a double Ablative case-sign.

b) Besides *لَه* (or *نَه* — *لَه*) the Paṣṭō uses also the prefix *تَر* *tar**), with which the postfix *نَه* may also be joined as with *لَه*.

When *تَر* precedes a noun ending in a consonant or *e*, *au*, euphonic *ah* or *a* must be added to the noun, as *تَر سَر* *tar sara* from the head, *تَر خَايَه* *tar ḡāyah*, from the place (*خَايَه*); before

*) Compare: „On the declensional features“ etc. p. 398.

**) *تَر* *tar* seems to be identical with *لَه* as regards its origin, for it is apparently derived from the Sansk. Abl. affix *तस्*, with transition of *s* to *r*.

On the special signification of *تَر* see §. 174, 7.

the other nouns it requires simply the Formative. But when تر precedes a noun in the Singular ending in āh (fem.), it remains in the Nominative, as تر خله tar xulāh, from the mouth. When تر precedes a noun in the Plural, it requires the Formative, as: تر لونړو tar tūnṛō, from the daughters, but nouns with the Plur. termination ūnah may remain in the Nominative, as: تر کړونه tar kaḡ-ūnah, under the chin.

When تر is followed by the postfix نه, nouns ending in a consonant or e, au, do not add a euphonic ah or a, as تر بڼاخ tar ṣāx nah, from a bough, but when followed by the postposition تر قیامت پور (*), final euphonic ah (a) is commonly added as: تر قیامت پور (قیامت), up to the resurrection. With other nouns the Formative is required, but nouns ending in āh may also remain in the Nom. (Sing.), in the Plural the Formative only is used. E. g. تر زمکې لاند tar zmakē lānde, under the ground or تر سینه لاند tar sīnāh lānde, under the breast; تر پښو لاند tar pṣō lānde, under the feet.

c) In the east (especially among the Khaṭaks) د de**) is frequently used as an Ablative prefix, which may also be followed by نه. It is constructed in every way like the prefix له, as د ظلم de ḡulma, out of tyranny.

7) The Locative. The idea of the Locative is expressed

*) On تر—پور see §. 174, 7.

**) In Qandahār however د is pronounced like da. At any rate د is etymologically identical with the Genitive prefix د.

either by the prefix **پہ** pah alone or with following **کین** k̤ē *) (**کینی**), which is not used as an independent postfix, but only in connexion with **پہ**, as: **پہ کینی** — **پہ** in, on. The prefix **پہ** is identical with the Pārsī prefix **pa** or **fa**, modern Persian **په**, Sansk. **अभि**; the origin of **कनी** however is doubtful. It appears to have sprung from the Hindhī **नीचे**, below, down, by dropping initial **nē**; the form **کی** seems therefore to be original and **ē** a euphonic insertion (as in **پہ پٹہ** p̤āh, foot, etc.).

The construction of **پہ** must be well noticed; it requires, like the other prefixes and postfixes commonly the Formative of the noun, as **پہ لار** pah lāre, on the road, **پہ لارو** pah lārō, on the roads. But from this rule there are many exceptions:

a) If a noun end in **ah** (masc.) or **āh** (fem.), **پہ** is joined to the Nominative, as **پہ وَاہ** pah vāṣah, on the grass; **پہ مینہ** pah mīnāh k̤ē, in love; but we find also: **پہ هغی کونر** on that pigeon (Dorn, Chrest. p. 11).

b) Nouns ending in the Nom. Pl. in **ah**, **ah** (with and without internal vowel-change §. 42. d. g.) **ānah**, **ūnah** may, when constructed with **پہ**, remain in the Nominative; e. g. **پہ تله قم** pah tlah ham pah rātlah, in going and in coming; **پہ پښتانه** pah paṣtānah k̤ē, amongst the Afghāns; **پہ دری خیره** in three things; **پہ آسونہ** pah āsūnah, amongst the horses; **پہ غوبانه** pah γōbānah, amongst the cowherds. But in all these cases the

*) **کینی** is also written and pronounced **کی** ke in Peshāwar. **پہ** is also frequently written **پ** pa and thus even joined with the noun itself, which ought to be avoided.

Format. Pl. might also be used, as **په تلو** pah tlō, **په آسونو** pah āsūnō etc.

In the same way a fem. noun may remain in the Nom. Pl., when preceded by a numeral, as **په دوه ورځي** pah dvah vradē, in two days; otherwise **په** is seldom constructed with the Nominative Plural of a fem. noun and only in poetry; so says *Xuṣṣ'āl ḡān* (Gulsh. II, 42. 2.):

نوند دى حلق د فر سړى په خپلې لارې*)

the throat of every man is moist by its own spittle.

c) The fem. nouns ending in ī, Format. Sing. **ai** (§. 55; 61, 5), are constructed in the east with the Formative, but in the west with the Nominative, as **په دوستي** pah dōstaī and **په دوستي** pah dōstī; when constructed with the Plural **په** always requires the Formative, as: **په بديو** pah badiō, by wicked works.

Annotation. Like **په** the preposition **پار** par, on, upon, is also constructed. The poets take the liberty, when **په** is constructed with a noun ending in a consonant, to add a euphonic ah (a) to it, similarly as after the prefixes **له**, **تر** and **د**. E. g.

نوم ي درکړو د چا نه درومي په سره

Without giving fame does not come on any body's head. (Gulsh. I, 173).

8) The Vocative, which is, properly speaking, not a case, is formed, after the analogy of the Persian, by adding the syllable **ah** (a) or **ā**, with or without the interjectional particles **ای** ai, **او** ō, **و** vō. Entering into particulars we have to notice:

*) **لارې** = **لارې**, Nom. Pl. from **لار**.

A. The Vocative Singular.

a) of masc. nouns.

α) Masc. nouns ending in a consonant add the syllable ah (a) or ā, with or without the interjectional particles, as: ^{وَرَوْرَه} vrór-áh, o brother, ^{اَيَ وَرَوْرَه} ai vrór-ah, ^{وَرَوْرَه} vrór-á.

Nouns, which according to §. 60, 1. form their Format. Sing. by internal vowel-change and the addition of the syllable ah, or which add ḡh, dropping at the same time the short vowel of the crude form, do the same in the Vocative, as: ^{وَشَبَانَه} vō špánáh, o shepherd! ^{اَيَ عِلَه} ai ḡlah, o thief!

β) Masc. nouns ending in ai add the syllable ah (a) or ā to the Formative Sing., as: ^{اَيَ سَرِيَه} ai sáriáh, o man!

γ) Masc. nouns ending in ā, ō, ḡh, ū, au*) remain unchanged in the Vocative.

δ) Masc. nouns ending in e add ah (a), ā, before which final e is changed to y, as: ^{زَوِيَه} zōy-áh, o son!

ε) Masc. nouns ending in ī add ah (a) ā, shortening ī at the same time to i or iy, as: ^{جَوَكِيَه} jōgi-áh, o Jōgī!

b) of fem. nouns.

Fem. nouns, of whatever termination, put the interjectional particles before the Formative Sing., as: ^{اَيَ جَن} ai jān-e, o maid! ^{وَشَقْدَه} vō šáq-é, o woman; the interjectional particles may also be dropped, as ^{جَن} jān-e.

Those fem. nouns, which end in a consonant but do not add e in the Format. Sing. (§. 51, b), add likewise e in the Vocative, as: ^{اَيَ مَوْرَه} ai mōre, o mother! ^{خَوْرَه} xōr-e, o sister!

*) Those in ā and ū and au may also add ā, ah; before final ā a euphonic y is inserted, as in Persian, as: ^{گَدَايَا} gadá-yā, o beggar!

B. The Vocative Plural.

The Vocative Plural of both genders is throughout identical with the Formative Plural, with or without the interjectional particles.

§. 66.

We let now follow a general survey of the Paštō declensional process, according to the different terminations of nouns. In the first paradigm all the cases will be put down, in the following only the Nominative, Formative and Vocative Sing. and the Nominative and Formative Plural will be exhibited, as from these the several cases can easily be made up by means of the prefixes and postfixes, which are the same for the Singular and the Plural.

§. 67.

I. Masculine nouns.

1) Nouns ending in a consonant. (§. 42; 60; 63, 1.)

a) With the Plural termination ān.

Sing.

Nom. مَلِكْ málík, a chieftain.

Accus. مَلِكْ malík, a chieftain.

Format. } مَلِكْ malík, by a chieftain.
Instrum. }

Genit. مَلِكْ دَ da malík, of a chieftain.

Dative. مَلِكْ وَ va malík; مَلِكْ تَه va malík tah; مَلِكْ وَتَه
 va malík vatah; مَلِكْ تَه malík tah *); مَلِكْ وَتَه

*) The most common postfixes now in use are تَه, لَه and لَرَه.

malik vatah; مَلِكْ لَه malik lah; مَلِكْ لَرَه malik larah,
to a chieftain.

Ablative. مَلِكْ لَه lah malika; مَلِكْ نَه lah malik nah;
تَر مَلِكْ tar malika; تَر مَلِكْ نَه tar malik nah.
مَلِكْ دِ (د) de (da) malika; مَلِكْ دِ de malik nah,
from a chieftain.

Locat. مَلِكْ پَه pah malik; مَلِكْ كِهِن pah malik k̄he, in
a chieftain.

Vocat. مَلِكْه اَي ai málíkáh, مَلِكَا maliká, o chieftain!

Plural.

Nom. مَلِكَان málík-ān, chieftains.

Accus. مَلِكْن malik-ān, chieftains.

Format. } مَلِكَانْ malik-ān-ō, مَلِكُو málík-ō, by chieftains.
Instrum. }

Genit. مَلِكَانُو da malik-ān-ō; مَلِكُو da malik-ō, of chief-
tains.

Dative. مَلِكَانُو وَ va malik-ān-ō, مَلِكُو وَ va malik-ō; مَلِكَانُو تَه
va malik-ān-ō tah, مَلِكُو تَه va malik-ō tah etc. etc.
to chieftains.

Ablat. مَلِكَانُو لَه lah malik-ān-ō, مَلِكَانُو نَه lah malik-ān-ō
nah; مَلِكُو لَه lah malik-ō, مَلِكُو نَه lah malik-ō nah;
مَلِكَانُو تَر tar malik-ān-ō, مَلِكُو تَر tar malik-ō; مَلِكَانُو دِ

de (da) malik-ān-ō; د مَلِكُو de (da) malik-ō etc. from chieftains.

Locat. پَه مَلِكَانُو pah malik-ān-ō, پَه مَلِكُو pah malik-ō;
پَه مَلِكَانُو كِه pah malik-ān-ō k̄e etc. in chieftains.

Voact. اَي مَلِكَانُو ai malik-ān-ō, مَلِكُو malik-ō, o chieftains!

b) With the Plural termination ūnah.

Sing.

Nom. آس ās, horse.

Format. آس ās.

Vocat. آسَه āsáh.

Plur.

Nom. آسُونَه ās-ūnah, horses.

Format. آسُونُو ās-ūnō, آسو ās-ō.

c) With the Plural termination āh and ejection of the short radical vowel.

Sing.

Nom. غَل γḷ, thief.

Format. غَلَه γḷāh.

Vocat. اَي غَلَه ai γḷ-āh.

Plur.

Nom. غَلَه γḷ-āh, thieves (also: غُلُونَه γḷ-ūnah).

Format. غُلُو γḷ-ō (غُلُونُو γḷ-ūnō).

d) With the Plural termination ah and internal vowel-change.

Sing.

Nom. شِیُون špūn, shepherd.

Format. شِیَانَه špān-ah.

Vocat. اَی شِیَانَه ai špān-áh.

Plur.

Nom. شِیَانَه špān-ah, shepherds.

Format. شِیَانَو špān-o.

e) With the Plural termination ahār.

Sing.

Nom. تَرَبْ trap, a bump.

Format. تَرَبْ trap.

Plur.

Nom. تَرَبَّهَار trap-ahār, bumps.

Format. تَرَبَّهَارَو trap-ahār-ō.

f) With change of final a to ʾ.

Sing.

Nom. سَاخَر sʾar, a stone.

Format. سَاخَر sʾar.

Vocat. سَاخَر sʾár-áh.

Plur.

Nom. سَاخَر sʾar, stones.

Format. سَاخَرَو sʾár-ō.

- g) With the Plural termination *ah*, in connexion with numerals.

Plur.

Nom. کَالَه (دری) (*drē*) *kāl-ah*, (three) years.

Format. کَالُو *kāl-ō* or کَالُونُو *kāl-ūn-ō*.

§. 68.

- 2) Nouns ending in *ai* (§. 43. 60, b; 62, b).

Sing.

Nom. گَوَانْدَی *gavāndai*, neighbour.

Format. گَوَانْدِی *gavāndī*.

Voc. گَوَانْدِیَه *gavāndi-áh*.

Plur.

Nom. گَوَانْدِی *gavāndī*, neighbours.

Format. گَوَانْدِیُو *gavāndi-ō*, گَوَانْدِو *gavānd-ō*.

§. 69.

- 3) Nouns ending in *ā* (§. 44; 60, c; 63, c.)

a) Sing.

Nom. گَدَا *gadā*, beggar.

Format. گَدَا *gadā*.

Vocat. گَدَا اَی *ai gadā* (گَدَا یَا *gadāyā*).

Plur.

Nom. گَدَا یَان *gadā-y-ān*.

Format. گَدَا یَانُو *gadā-y-ān-ō*.

b) Sing.

Nom. مَامَا mā mā, (paternal) uncle.

Format. مَامَا mā mā.

Vocat. أَيَّ مَامَا ai mā mā.

Plur.

Nom. مَامَاكَانَ mā mā-gān.

Format. مَامَاكَانُو mā mā-gān-ō.

§. 70.

4) Nouns ending in ō (§. 45; 60, c; 63, d).

a) Sing.

Nom. سَقَّاءُ saqqāō, water-carrier.

Format. سَقَّاءُ saqqāō.

Vocat. أَيَّ سَقَّاءُ ai saqqāō.

Plur.

Nom. سَقَّاءُوانَ sgqqāō-ān, water-carriers.

Format. سَقَّاءُوانُو saqqāō-ān-ō.

b) Sing.

Nom. بَيْرُو bīzō, monkey.

Format. بَيْرُو bīzō.

Vocat. أَيَّ بَيْرُو ai bīzō.

Plur.

Nom. بَيْرُوكانَ bīzō-gān, monkeys.

Format. بَيْرُوكانُو bīzō-gān-ō.

c) Sing.

Nom. سَكُو skō, stitch.

Format. سَكُو skō.

Plur.

Nom. سَكُوَنَه skō-ūnah, stitches.

Format. سَكُوَنُو skō-ūn-ō.

§. 71.

5) Nouns ending in aḥ (§. 46; 60, c; 63, e).

a) Sing.

Nom. وَبِشْتَه vēštah, hair.

Format. وَبِشْتَه vēštah.

Vocat. اَيِّ وَبِشْتَه ai vēštah.

Plur.

Nom. وَبِشْتَوَه vēštah (also: وَبِشْتُونَه vēštūnah).

Format. وَبِشْتُو vēšt-ō.

b) Sing.

Nom. لَيَوَه lēvāh, a wolf.

Format. لَيَوَه lēvāh.

Vocat. اَيِّ لَيَوَه ai lēvāh.

Plur.

Nom. لَيَوَان لēv-ān, لَيَوَه گان lēvāh-gān.

Format. لَيَوَانُو لēv-ān-ō, } لَيَوَه گانو lēvāh-gān-ō.
لَيَوُو lēv-ō.

c) Sing.

Nom. زَرَّه zṛāh, heart.

Format. زَرَّه zṛāh.

Vocat. أَيَّ زَرَّه ai zṛāh.

Plur.

Nom. زَرَّوْنَه zṛ-ūnah.

Format. زَرَّوْنَه zṛ-ūn-ō, زَرَّ zṛ-ō.

d) Sing.

Nom. غَوْبَه γōbah, cowherd.

Format. غَوْبَه γōbah.

Vocat. أَيَّ غَوْبَه ai γōbah.

Plur.

Nom. غَوْبَانَه γōb-ānah.

Format. غَوْبَانَه γōb-ān-ō.

§. 72.

6) Nouns ending in e (§. 47; 60, c; 63, f).

a) Sing.

Nom. آشنایِ āšnāe, friend.

Format. آشنایِ āšnāe.

Vocat. أَيَّ آشنایِ ai āšnāy-āh.

Plur.

Nom. آشنایان āšnāy-ān.

Format. آشنایانِ āšnāy-ān-ō, آشنایِ āšnāy-ō.

b) Sing.

Nom. دَرِي dōe, custom.

Format. دَرِي dōe.

Plur.

Nom. دَوِيُونَه dōy-ūnah, customs.

Format. دَوِيُونُو dōy-ūn-ō, دَوِيُو dōy-ō.

§. 73.

7) Nouns ending in ī (§. 48; 60, c; 63, f).

Sing.

Nom. سِيَاهِي sipāhī, soldier.

Format. سِيَاهِي sipāhī.

Vocat. سِيَاهِيَايَ ai sipāhī (سِيَاهِيَا sipāhiā).

Plur.

Nom. سِيَاهِيَان sipāhi-ān, soldiers.

Format. سِيَاهِيَانُو sipāhi-ān-ō, سِيَاهِيُو sipāhi-ō.

§. 74.

8) Nouns ending in ū.

a) Sing.

Nom. كَنْدُو kándū, a corn-bin.

Format. كَنْدُو kándū.

Vocat. كَنْدُوَايَ ai kándū, كَنْدُوَا kándū-ā.

Plur.

Nom. كَنْدُوَان kándū-ān, corn-bins.

Format. كَنْدُوَانُو kándū-ān-ō.

b) Sing.

Nom. **بَاهُو** bāhū, bracelet, ornament for the arm.

Format. **بَاهُو** bāhū.

Plur.

Nom. **بَاهُوكَان** bāhū-gān, bracelets.

Format. **بَاهُوكَانُو** bāhu-gān-ō.

§. 75.

9) Nouns ending in au. (§. 50; 60, c; 63, f).

a) Sing.

Nom. **پَیْرُو** pairau, a follower.

Format. **پَیْرُو** pairau.

Vocat. **اَیْ پَیْرُو** ai pairau (**پَیْرُوْه** pairau-áh).

Plur.

Nom. **پَیْرُوَان** pairau-ān, followers.

Format. **پَیْرُوَانُو** pairau-ān-ō, **پَیْرُوَو** pairau-ō (pairav-ō).

b) Sing.

Nom. **چَو** čau, a small canal.

Format. **چَو** čau.

Plur.

Nom. **چَوْنَه** čau-únah.

Format. **چَوْنُو** čau-ún-ō, **چَوُو** čau-ō.

II. Feminine nouns.

§. 76.

1) Nouns ending in a consonant. (§. 51).

a) Nouns adding e in the Formative Sing. and Nom. Plur. (§ 51, a; 61, a; 64, a).

Sing.

Nom. جَنّ ج̣n, maid, virgin.

Format. جَنّ ج̣n-e.

Vocat. جَنّ أَى ai j̣n-e.

Plur.

Nom. جَنّ ج̣n-e, maids.

Format. جَنّو ج̣n-ō.

b) Nouns with irregular Plural formation. (§. 51, b; 61, a; 64, a).

Sing.

Nom. خَوْر خ̣ōr, sister.

Format. خَوْر خ̣ōr.

Vocat. خَوْر أَى ai x̣ōr-e.

Plur.

Nom. خَویند خ̣vënd-e, sisters.

Format. خَویندو خ̣vënd-ō.

2) Nouns ending in ā. (§. 52; 61, b; 64 b).

a) Sing.

Nom. نِیَا niā, grandmother.

Format. نِيَا niā.

Vocat. أَيَّ نِيَا ai niā.

Plur.

Nom. نِيَاكَانِ niā-gāne.

Format. نِيَاكَانُو niā-gān-ō.

b) Sing.

Nom. بَلَا balā, misfortune.

Format. بَلَا balā.

Plur.

Nom. بَلَا balā; بَلَاوِي balā-vī (vē), misfortunes.

Format. بَلَاوُو balā-ō, بَلَاوُو balā-vō.

§. 78.

3) Nouns ending in āh. (§. 53; 61, c; 64, c).

Sing.

Nom. بَدَاءَ bād-āh, bribe.

Format. بَدَائِي bād-ē.

Vocat. أَيَّ بَدَائِي ai bād-ē.

Plur.

Nom. بَدَائِي bād-ē, bribes.

Format. بَدَائُو bād-ō (بَدَائِي bādī-ō).

§. 79.

4) Nouns ending in ō. (§. 54; 60, c; 64, d).

Sing.

Nom. پِيشُو pīšō, cat.

Format. پيشو pīšō.

Vocat. آي پيشو ai pīšō.

Plur.

Nom. پيشوگان pīšō-gāne, cats.

Format. پيشوگانو pīšō-gān-ō.

§. 80.

5) Nouns ending in ī. (§. 55; 61, e; 64, e).

a) Sing.

Nom. سهيلي sahéli, a handmaid.

Format. سهيلتي sahélaī.

Vocat. آي سهيلتي ai sahélaī.

Plur.

Nom. سهيلتي sahélaī handmaids.

Format. سهيلو sahéli-ō (سهيلو sahéi-ō).

b) Sing.

Nom. دائي dāī, nurse.

Format. دائي dāī.

Vocat. آي دائي ai dāī.

Plur.

Nom. دائيگان dāī-gāne, nurses.

Format. دائيگانو dāī-gān-ō.

c) Sing.

Nom. هادي hādī, a female guide.

Format. هَادِي hādī.

Vocat. أَيُّ هَادِي ai hādī.

Plur.

Nom. هَادِيَانِ hādī-āne, guides.

Format. هَادِيَانُو hādī-ān-ō.

d) Sing.

Nom. سِيْزْنِي sīznī, a swaddling band.

Format. سِيْزْنِي sīznī.

Plur.

Nom. سِيْزْنِي سِيْزْنِي sīznaī, swaddling bands.

Format. سِيْزْنِي سِيْزْنِي sīzni-ō (سِيْزْنُو sīzn-ō).

§. 81.

6) Nouns ending in aī. (§. 56; 61, f; 64 f).

Sing.

Nom. بِيْرَتِي bēraī, boat.

Format. بِيْرَتِي bēraī.

Vocat. أَيُّ بِيْرَتِي ai bēraī.

Plur.

Nom. بِيْرَتِي بِيْرَتِي bēraī, boats.

Format. بِيْرُو bēr-ō.

§. 82.

7) Nouns ending in e.

a) Sing.

Nom. نَاری náve, bride (نَارِ).

Format. نَاری nāve.

Vocat. اَی نَاری ai' nāve; نَاریه nāve-áh.

Plur.

Nom. نَاریان nāve-áne; نَاری nāve, brides.

Format. نَاریانو nāve-án-ō; نَاریو nāve-ō.

b) Sing.

Nom. تَرَدَری trōre, aunt.

Format. تَرَدَری trōre.

Vocat. اَی تَرَدَری ai trōre; تَرَدَریه trōre-áh.

Plur.

Nom. تَرَدَریگان trōre-gáne; تَرَدَری trōre, aunts.

Format. تَرَدَریگانو trōre-gán-ō; تَرَدَریو trōre-ō.

c) Sing.

Nom. سَرَكُوزِ sarkúze, a sow.

Format. سَرَكُوزِ sarkúžī.

Vocat. سَرَكُوزِ sarkúzī.

Plur.

Nom. سَرَكُوزِ sarkúzī, sows.

Format. سَرَكُوزِو sarkúzi-ō, سَرَكُوزو sarkúz-o.

§. 83.

8) Nouns ending in ū. (§. 58; 61, h; 64, h).

Sing.

Nom. مَيْلُو mīlū, a female bear.

Format. مَيْلُو mīlū.

Vocat. مَيْلُو أَيَّ ai mīlū, مَيْلُوَا mīlu-ā.

Plur.

Nom. مَيْلُوكَانِ mīlū-gāne.

Format. مَيْلُوكَانُو mīlū-gān-ō.

§. 84.

The Adjective and its flexion.

In the flexion of the substantive that of the adjective is in the main already comprised; we have here to consider only those rules, which apply peculiarly to the adjective.

As regards the position of the adjective, it is placed on the whole before its substantive, but it may also follow it, especially in poetry. One adjective may also precede its substantive and another follow it; even two adjectives may follow (without a conjunction) a substantive, especially if the first be a pronominal adjective, as:

نَهْ وَفَنَمَ يَهْ سَتَرْكُو حَقِيقَتْ وَأَيَّ مُبِينِ

I do not see with the (my) eyes the whole clear truth. (Gulsh. II, 52, 3).

We have to notice here especially the formation of the gender, further the peculiarities, to which some adjectives are subject in reference to the formation of the Plural and the Formative Sing. and Plur.

§. 85.

1) Adjectives ending in a consonant.

These form, like the substantives (§. 39, 1), the feminine by adding the termination āh (a), as تَوْرَ tōr, black, fem. تَوْرَهْ tōr-āh.

When two adjectives are joined together by the copula *ō* (cf. §. 28, 1), they are considered and treated as one word and therefore only to the latter the fem. termination is added, as: خوشکال و خرسندہ *xuṣṣh'āl-ō-xursand-āh*, fem., happy and content. The same is the case, when an adjective is repeated with the preposition *pe*, as تار په تار *tār pah tār*, scattered, fem. تار په تار *tār pah tār-āh*; but compounds, formed by means of *pe* are commonly used in an adverbial sense and therefore not inflected at all.

When an adjective is intensified by another, both must be inflected, if not joined together by the copula *ō*, as ټپ تور *ṭap tōr* (or تور ټپ *tōr ṭap*) quite black, fem. ټپه توره *ṭap-āh tōr-āh* (or توره ټپه *tōr-āh ṭap-āh*).

Paradigm.

Sing.

	Masc.	Fem.
Nom.	گد <i>gaḍ</i> , mixed.	گده <i>gád-āh</i> .
Format.	گد <i>gaḍ</i> .	گده <i>gád-ē</i> .
Vocat.	گده <i>gádáh</i> .	گده <i>gád-ē</i> .

Plur.

Nom.	گد <i>gaḍ</i> .	گده <i>gád-ē</i> .
Format.	گدو <i>gád-o</i> .	گده <i>gád-ō</i> .

When the adjective is used in the sense of a substantive, it adds the Plur. termination *ān*, as گدیان *gád-ān*, Formative: گدیانو *gaḍ-ān-ō* (or گدو *gád-ō*). It is a poetical license, if now and then the pure adjective is used with the Plur. termination of a substantive (i. e. *ān*, *ānō*). So says, for instance, Rah'mān:

هَ سَبَبٌ دَ ظَالِمَانَو حَاكِمَانَو كُورَ وَ اُورَ اَو پِيشُورِ دَرِي وَ اَيَرِ دَو دِي

On account of tyrannical governors house and fire and Peshāwar, all three are one (thing). (Gulsh. II, 28, 1).

Some adjectives as: مَيِّن mayan, in love, and all formed by the affix زَن (جَن, زَن) كَر (cf. §. 42, f) follow the declension of سَاخَر, when used substantively (§. 67, f).

Some adjectives are inflected irregularly; as مَر mar, dead, fem. مَرِه mr-äh; Format Sing. m. مَرِه mr-ah, fem. مَرِي mr-ē; Nom. Pl. مَرِه mr-ah, fem. مَرِي mr-ē; Format. Pl. com. مَرَو mr-ō. Similarly لَوَر lvar, high, fem. لَوَرِه lvar-äh; Nom. Pl. لَوَرِه (lvar-ah) fem. لَوَرِي lvar-ē. زَرْغُون zaryūn, verdant, fem. زَرْغُونِه zaryūn-äh; Nom. Pl. زَرْغُونِه zaryūn-ah, fem. زَرْغُونِي zaryūn-ē.

In some adverbial phrases the adjective remains uninflected, as كُومَه خَوَاتَه kūm-äh xvā tah, to which direction, whereto? (instead of: كُومِي خَوَاتَه); بَلَه خَوَاتَه bal-äh xvā tah, to another direction, somewhere else.

§. 86.

Monosyllabic adjectives with secondary ō, ū, ī*).

There is a certain number of monosyllabic adjectives with secondary ō, ū, ī, which form the Sing. feminine, the Formative Sing. masc., the Nom. Plur. masc. and the Formative Plur. masc. in an irregular way.

The following adjectives, in which original ā has been deepened to ū and ō, restore it again, but shortened, before the fem. termination äh, which is considered half-accented (cf. §. 39, 1), as

رِيپَه ripe (originally رِيپَاخ, from पाक = Hindi पक्का, Sansk. पक्क)

*) If ō, ū and ī be radical, they are of course not subject to any change, as رَوغ rōγ, healthy, fem. رَوغِه rōγ-äh, etc.

fem. پَاخَه pāḡ-āh, thence the regular Plur. پَاخِي pāḡ-ē. The Formative Sing. masc. is پَاخَه pāḡ-ah, after the analogy of the substantives noticed in §. 60, a; the Nom. Plur. masc. likewise پَاخَه pāḡ-ah (§. 42, d), but the Format. Plur. masc. (in contradistinction to the Format. Pl. of the substantives (§. 63, a. γ) پَاخُو pāḡ-ō, which quite coincides with the Format. Plur. fem. In the Vocative Sing. ā is likewise shortened to a, the Vocative affix ah being accented, as پَاخَه pāḡ-āh.

Irregular is سُر sūr, red (Pers. سُرخ), fem. سَرَه sār-āh, but Plur. masc. سَرَه sr-ah. — Some adjectives also change ō to va; see the list.

Some adjectives, which contain ī, change it in a similar way to a, as تَرِيخ trīḡ, bitter, fem. تَرِيخَه tārīḡ-āh, Plur. fem. تَرِيخِي tārīḡ-ē, Format. Plur. تَرِيخُو tārīḡ-ō. But the Format. Sing. masc. is تَرِيخَه tārīḡ-ah (like غَلَه §. 90, a) and the Nom. Plur. masc. likewise تَرِيخَه tārīḡ-ah; Format. Plur. masc. تَرِيخُو tārīḡ-ō.

Paradigm. I.

	Sing.	
	Masc.	Fem.
Nom.	خُورَب ẋōrb, fat.	خُورَبَه ẋārb-āh.
Format.	خُورَبِه ẋārb-ah.	خُورَبِي ẋārb-ē.
Vocat.	خُورَبَه ẋārb-āh.	خُورَبِي ẋārb-ē.
	Plur.	
Nom.	خُورَبِه ẋārb-ah.	خُورَبِي ẋārb-ē.

*) Some adjectives may retain ō and ū in the Feminine, whereas in the Masculine (Format. Sing. and Nom. Plur. and Format. Plur.) they undergo the vowel-change.

Format. [^] تَرَبُو tərb-ō.	[^] تَرَبُو tərb-ō.
Vocat. [^] تَرَبُو tərb-ō.	[^] تَرَبُو tərb-ō.

Paradigm. II.

Sing.	
Masc.	Fem.
Nom. تَرِیو trīv, acid; sour.	تَرَوِۀ tār-v-āh.
Format. تَرَوِۀ tār-v-āh.	تَرَوِۀ tār-v-ē.
Vocat. تَرَوِۀ tār-v-āh.	تَرَوِۀ tār-v-ē.
Plur.	
Nom. تَرَوِۀ tār-v-āh.	تَرَوِۀ tār-v-ē.
Format. تَرَوِۀ tār-v-ō.	تَرَوِۀ tār-v-o.
Vocat. تَرَوِۀ tār-v-ō.	تَرَوِۀ tār-v-ō.

The following adjectives are inflected after the two preceding paradigms; the others are regular and not subject to any vowel-change in the formation of the gender or number.

Sing. masc.	Sing. fem.	Plur. masc.
پَرَوَت prōt fallen.	پَرَتِه prat-āh	پَرَاتِه prāt-ah.
	پَرَوَتِه prōt-āh.	
پَوَخ pōχ, ripe.	پَاخِه paχ-āh.	پَاخِه pāχ-ah.
پَوَس pōs	پَوَسِه pōs-āh.	پَاسِه pās-ah.
پَوَسْت pōst } soft.	پَاسْتِه past-āh.	پَاسْتِه pāst-ah.
	پَوَسْتِه pōst-āh.	
تَرِیخ trīχ, bitter.	تَرَخِه tarχ-āh.	تَرَخِه tarχ-āh.
تَرِیو trīv, sour.	تَرَوِۀ tarv-āh.	تَرَوِۀ tarv-āh.
تَرَبُو tərb, fat.	تَرَبِه tərb-āh.	تَرَبِه tərb-ah.

خَوَرُ ḫōr, scattered.	خَوَرِ ḫvar-äh.	خَوَارِ ḫvār-ah.
خَوِزُ ḫōž, sweet.	خَوِزِ ḫvaž-äh.	خَوِزِ ḫvāž-ah.
دُرُون drūn } heavy.	دِرَنه drān-äh.	دِرَانه drān-ah.
دُرُوند drūnd }		
رَوَسْت rōst, rotten.	رَستَ rast-äh.	رَستَ rast-ah.
رُونر rūr, bright.	رُونرِ rūnr-äh. }	رَانِرِ rānr-ah.
	رَانِرِ ranr-äh. }	
رُونْد rūnd, blind.	رَندَ rand-äh.	رَندَ rānd-ah.
زَوَر zōr, old.	زَارِ zar-äh.	زَارِ zār-ah.
سَپُور spōr }	سَپَرِ spar-äh }	سَپَارِ spār-ah. }
سُور sōr }	سَوارِ svar-äh. }	سَوَارِ svār-ah. }
سُور sūr, red.	سَرِ sar-äh.	سَرِ sr-ah.
سُور sōr, cold.	سَرِ saṛ-äh.	سَارِ sār-ah.
سَین šīn, green.	سَنَه šn-äh.	سَنَه šn-ah.
کَوِز kōž, crooked.	کَرِ kaž-äh.	کَارِ kāž-ah.
کُونر kōnr, deaf.	کَنِرِ kanr-äh.	کَانِرِ kānr-ah.
لُونْد lūnd, damp.	لَندَ land-äh.	لَندَ lānd-ah.
مَوِر mōr, satiated.	مَرِ maṛ-äh.	مَارِ māṛ-ah.
وَوِر vōr, small.	وَرِ vaṛ-äh.	وَارِ vār-ah.

§. 87.

2) Adjectives ending in ai.

a) Adjectives ending in ai form generally their feminine by changing ai to aī (§. 39, 2). In their inflexion they are regular.

Paradigm.

	Sing.	
	Masc.	Fem.
Nom.	وَرُنْبَی vŕumbai, the first.	وَرُنْبَی vŕumbaī.

Format. ^{وَرْنَبِي} vrúmbī. ^{وَرْنَبَايَ} vrúmbaī.

Vocat. ^{وَرْنَبِي} vrúmbī. ^{وَرْنَبَايَ} vrúmbaī.

Plur.

Nom. ^{وَرْنَبِي} vrúmbī. ^{وَرْنَبَايَ} vrúmbaī.

Format. ^{وَرْنَبِيَو} vrúmbi-ō } ^{وَرْنَبُو} vrúmb-ō.

^{وَرْنَبُو} vrúmb-ō

Vocat. ^{وَرْنَبِيَو} vrúmbi-ō } ^{وَرْنَبُو} vrúmb-ō.

^{وَرْنَبُو} vrúmb-ō

When the adjective is used substantively, the Vocative Sing. may affix the syllable ah, as ^{وَرْنَبِيَه} vrúmbi-áh, o first one!

b) The following adjectives form their feminine by changing ai to e and not to aī.

^{اَسْتَوْدَايَ} astōḍai, sent; a messenger; fem. ^{اَسْتَوْدَه} astōḍe.

^{اَلَوَيَ} alavai, burnt; „ ^{اَلَوَه} alave.

^{اُونَيَ} ūnai, babbling. „ ^{اُونَه} ūne.

^{اِوَادَايَ} ēvāḍai, alone. ^{اِوَادَه} ēvāḍe.

^{بَرَوَيَ} barvai, adhesive. „ ^{بَرَوَه} barve.

^{بَلَمَكَيَ} balmagai, saltless. „ ^{بَلَمَكَه} balmage.

^{بُرَوَيَ} būrai, clipped. „ ^{بُرَوَه} būre.

^{بِيِيرَتَيَ} bēpartai, gluttonous. „ ^{بِيِيرَتَه} bēparte.

^{پَلَيَ} palai, on foot. „ ^{پَلَه} pale.

پوټسکي پوټسکي pōṭuskai, scanty; small.	fem. پوټسک پوټسکه pōṭuske.
پوټي پوټي pūtai, little, small.	” پوټ پوټه pūṭe.
تازي تازي tažai, thirsty.	” تاز تازه taže.
توري توري tōrai, simple; plain.	” تور توره tōre.
چوغي چوغي čūyai, hump-backed.	” چوغ چوغه čūye.
چونکي چونکي čūnkai, impudent.	” چونک چونکه čūnke.
ځپولي ځپولي ɟapōlai, matted (as hair).	” ځپول ځپوله ɟapōle.
حراموني حراموني h'arāmūnai, bastard.	” حرامون حرامونه h'arāmūne.
خروي خروي ɣarōrai, given to biting.	” خړوړ خړوړه ɣarōre.
خوشي خوشي ɣūšai, crazy.	” خوش ځوښه ɣūše.
ريښتوني ريښتوني rištūnai	ريښتون ريښتونه rištūne
ريښتيني ريښتيني rištīnai	ريښتين ريښتینه rištīne
	”
زاري زاري zārai, young (of cattle).	” زار زاره zāre.
ساري ساري sārāi, equal.	” سار ساره sāre.
ستري ستري starai, fatigued.	” ستړ ستړه stare.
سټکوري سټکوري saṭkūrai, scorched.	” سټکور سټکوره saṭkūre.
شاوولي شاوولي šāvlai vāvlai, careless.	” شاول شاوله šāvle vāvle.
کسوري کسوري kasūrai, distressed.	” کسور کسوره kasūre.
کشي کشي kašai, only son.	” کښ کښه kaše, only daughter.

کُوبَلای kūšalai, pretty.	fem. کُوبَلِ kūšale.
مَزای mazai, strong.	„ مَرِ maze.
نَامِی نَامِی nāmī nāmai, unknown; mean.	„ نَامِ nāmī nāme.
نُومَانْدَی nūmāndai	نُومَانْدِ nūmānde
نُومَرای nūmaṛai	نُومَرِ nūmare
نَوای navai, new.	„ نَوِ nave.
وَای važai, hungry,	„ وَِ važe.
یَوَاْدَی yavāḍai, alone.	„ یَوَاْدِ yavāḍe.
یَوَاسْتَوَی yavastavai, of one fold (as a dress).	„ یَوَاسْتَوِ yavastave.

c) All possessive compound adjectives (§. 38, 4. c) and all adjectives with the diminutive affixes kai (§. 35, 2), karai, garai (§. 37, 8.), ōṭai and ūṭai (§. 37, 10).

زُورُنِ پَاک pāk zrūnai, having pure hearts; fem. زُورُنِ پَاک pāk zrūne *).

زَوِ مَرِ zōe maṛai, having a dead son; „ زَوِ مَرِ zōe maṛe.

d) All participles present and perfect and all compound nouns, the last member of which is a participle.

وِیُونْکَی vayūnkai	} speaking.	fem. { وِیُونْکِ vayūnke.
وِیُونِی vayūnai		
وِیَالِ vayalai, said (dictus),		fem. وِیَالِ vayale.

For the adjectives noticed under b) c) d) the following may serve as paradigm.

*) Of course only occurring in the Plural.

Sing.

	Masc.	Fem.
Nom.	كَيْلَى ḳšulai, pretty.	كَيْلِ ḳšule.
Format.	كَيْلَى ḳšúli.	كَيْلَى ḳšúli.
Vocat.	كَيْلَى ḳšuli.	كَيْلَى ḳšuli.

Plur.

Nom.	كَيْلَى ḳšuli.	كَيْلَى ḳšuli.
Format.	كَيْلِيُو ḳšúliō	كَيْلِيُو ḳšúliō
	كَيْلُو ḳšúlō	كَيْلُو ḳšúlō
Vocat.	كَيْلِيُو ḳšuliō.	كَيْلِيُو ḳšuliō.

§. 88.

3) Adjectives ending in ā.

Adjectives ending in ā remain unaltered in both genders, as well in the Singular as in the Plural. In the Format. Pl. they add the affix ō, which however is occasionally dropped in poetry.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	دَانَا dānā, wise.	دَانَا dānā.
Format.	دَانَا dānā.	دَانَا dānā.
Vocat.	دَانَا dānā.	دَانَا dānā.

Plur.

Nom.	دَانَا dānā.	دَانَا dānā.
Format.	دَانَا dānā-ō (دَانَا);	دَانَا dānā-ō (دَانَا).
Vocat.	دَانَا dānā-ō (دَانَا)	دَانَا dānā-ō (دَانَا).

When an adjective is used substantively, it takes, according to §. 44. the Plural-termination y-ān, as: دَانَايَان dānā-y-ān, the wise ones, Format. Pl. دَانَايَانُو dānā-y-ānō, or دَانَا dānā-ō.

§. 89.

4) Adjectives ending in ō.

The few adjectives ending in ō remain unaltered in both genders; in the Formative Plur. they add the affix ō (with euphonic v = v-ō), which however may be left out altogether.

Paradigm.

Sing.		
Masc.		Fem.
Nom.	پَاتُو pātō, left; remaining.	پَاتُو pātō.
Format.	پَاتُو pātō.	" "
Vocat.	پَاتُو pātō.	" "
Plur.		
Nom.	پَاتُو pātō.	پَاتُو pātō.
Format.	پَاتُوو pāto-v-ō (پَاتُو)	پَاتُوو pāto-v-ō (پَاتُو).
Vocat.	پَاتُوو pāto-v-ō (پَاتُو)	پَاتُوو pāto-v-ō (پَاتُو).

§. 90.

5) Adjectives ending in āh.

The adjectives ending in āh form their feminine by changing āh to āh (cf. §. 39, 4). Their flexion is quite regular.

Paradigm.

Sing.

Masc.	Fem.
Nom. اُوْدَاهُ ūḍāḥ, asleep.	اُوْدَاهُ ūḍāḥ.
Format. اُوْدَاهُ ūḍāḥ.	اُوْدَاهُ ūḍāḥ.
Vocat. اُوْدَاهُ ūḍāḥ.	اُوْدَاهُ ūḍāḥ.

Plur.

Nom. اُوْدَاهُ ūḍāḥ.	اُوْدَاهُ ūḍāḥ.
Format. اُوْدَاهُ ūḍāḥ.	اُوْدَاهُ ūḍāḥ.
Vocat. اُوْدَاهُ ūḍāḥ.	اُوْدَاهُ ūḍāḥ.

Adjectives, which are borrowed from the Persian, either directly or with a little modification, generally undergo no change, neither for gender nor number; they only add the affix *ō* in the Format. Pl., as: *بَیَايَسْتَه* *šāistah*, handsome *) (Pers. *شایسته*), Format. Pl. *بَیَايَسْتَه‌و* *šāistah-ō* or with euphonic *v*: *بَیَايَسْتَه‌و* *šāistah-v-ō*; *اَشْكَارَه* *škārah*, manifest, known (Pers. *آشکار*).

This is also the case with the pronominal adjectives: *جَمَلَه* *jumlah* (Format. Pl. *جَمَلَه‌و* *jumlah-ō*) all; *وَارَه* *vārāḥ*, all (Format. Pl. *وَارَه‌و* *vārāḥ*); *دَوَارَه* *dvārāḥ*, both (Format. Pl. *دَوَارَه‌و* *dvārāḥ*); *قَمَه* *hamah*, all, (Form. Pl. *قَمَه‌و* *hamah-ō*, *قَمَه‌و* *hamah-v-ō* or *قَمَه‌و* *hamō*); but they may also dispense with the Formative Pl. affix *ō*, as: *لَه* *lāḥ* from all the wine.

*) Foreign adjectives, which do not distinguish between *āh* and *āḥ*, we prefer to write simply with *āh*, without any mark.

§. 91.

6) Adjectives ending in e.

These form their feminine by adding the termination āh, before which final e is changed, for euphony's sake, to y. Some few adjectives undergo no change neither for gender nor number, as: پاتى pāte, left.

Paradigm.

	Masc.	Sing.	Fem.
Nom.	لَوِي lōe, great.		لَوِيه lōy-āh.
Format.	لَوِي lōe.		لَوِيه lōy-ē.
Vocat.	لَوِي lōe.		لَوِيه lōy-ē.
		Plur.	
Nom.	لَوِي lōe.		لَوِيه lōy-ē.
Format.	لَوِيو lōy-ō.		لَوِيو lōy-ō.
Vocat.	لَوِيو lōy-ō.		لَوِيو lōy-ō.

When the adjective is used substantively, it may follow the flexion of the substantives ending in e (see §. 72).

§. 92.

7) Adjectives ending in ī and ū.

Adjectives ending in ī and ū undergo no change for gender or number; in the Format. Pl. they may optionally add ō.

Paradigm.

	Masc.	Sing.	Fem.
Nom.	خُمَارِي xumārī, drunken.		خُمَارِي.

Format.	خُمَارِیْ <i>χumārī</i> .	خُمَارِیْ.
Vocat.	خُمَارِیْ <i>χumārī</i> .	»

Plur.

Nom.	خُمَارِیْ <i>χumārī</i> .	خُمَارِیْ.
Format.	خُمَارِیْو <i>χumāri-ō</i>	خُمَارِیْو
	خُمَارِیْ <i>χumārī</i>	خُمَارِیْ
Vocat.	خُمَارِیْو <i>χumāri-ō</i>	خُمَارِیْو
	خُمَارِیْ <i>χumārī</i>	خُمَارِیْ

8) Adjectives ending in au.

These are very few in number and nearly all taken from the Persian; they form the feminine by adding the termination āh. In the Formative Plur. they add the affix ō, which however may also be dropped. On the declension of تَو *tau*, one, see §. 94.

Paradigm.

	Masc.	Sing.	Fem.
Nom.	تَیْزَو <i>tēzrau</i> , going quick.	تَیْزَو	تَیْزَوِیْ <i>tēzrau-āh</i> (<i>tēzrav-āh</i>).
Format.	تَیْزَو <i>tēzrau</i> .	تَیْزَوِیْ	تَیْزَوِیْ <i>tēzrauē</i> (<i>tēzrav-ē</i>).
Vocat.	تَیْزَو <i>tēzrau-āh</i> .	تَیْزَوِیْ	تَیْزَوِیْ <i>tēzrauē</i> .

Plur.

Nom.	تَیْزَو <i>tēzrau</i> .	تَیْزَوِیْ <i>tēzrauē</i> (<i>tēzrav-ē</i>).
Format.	تَیْزَوَو <i>tēzrau-ō</i> .	تَیْزَوَو <i>tēzrau-ō</i> (<i>tēzrav-ō</i>).

§. 93.

Comparison of Adjectives.

The Paṣṭō does no longer possess a comparative and superlative degree, as the modern Persian, but is compelled to express the idea of a Comparative and Superlative in the same way, as the modern Indian Prākṛit tongues do, which have likewise lost the power to form a comparative and superlative degree by means of affixes added to the base of the adjectives *).

The Comparative is formed by putting the compared object in the Ablative by means of the case-particles *نه*, *نه* — *نه* or (*تر* — *نه*), the adjective itself remaining in the Positive. The same is the case, if a Persian comparative form be used, which is now and then met with **).

عَقْلِ اَوْ پُوَقَهٗ تَرِ زِيَاَتِ تَرِ بَيَانَ وَهٖ فَرَا سَتِ اَوْ دَانَايِي تَبِيَرِهٖ تَرِ حَدَّهٖ

His intellect and understanding was greater than can be told, his sagacity and wisdom beyond measure. (Gulsh. I, p. 159) Gulistān.

The idea of the Comparative may be intensified by putting before the adjective *دیر* *dēr*, much (which however must agree with the subject in number and gender), *لَا* *lā*, still, even. The object, with which the subject is compared, may not be mentioned and must then be gathered from the context.

دَ جَاهِلِ تَرِ قَمَدَمِي دِيرِ بَهْتَرِ دِي كَهٗ نَهٗ چَا سَرَهٗ قَمَدَمِ وَيِ اَزْدَهَا

Much better than the intimacy of an ignorant man it is, if a basilisk be one's bosom-friend. (Gulsh. II. p. 7. 1.) Rah'mān.

*) The method now followed in Paṣṭō and the Indian vernaculars has apparently been brought about by the influence of the Sanskrit. For the compared object is also put in the Ablative already in Sanskrit and this may have been considered sufficient for a comparison.

**) The Persian Comparative is made up by adding to the Positives the affix *تر* *tar*, and the Superlative by adding the affix *ترین* *tarīn*.

بَلَكِه لَا تَر دَر وِشَانُو چِه غَنِيَان دِي مُحْتَاج تَر دِي

But those, who are rich, are still more needy than the poor. (Gulsh. II, p. 44, 3) Xušh'āl.

The Superlative is formed in the same way as the Comparative, only تَوَل tōl, all, هَمَه hamah, جَمَلَه jumlah, all, or similar expressions as تَر حَدِّ tar hadda, beyond measure etc. are put before the object, with which the subject is compared.

The idea of the Superlative is often only hinted at by putting دِير dēr, much, either alone or jointly with an adjective. Often there is no outward indication of the idea of the Superlative at all and it must be gathered solely from the context.

لَه تَوَلُو خَلَقُو نَه سَرِي يَه لِيَمْدُ كِنِي دِير بِيَه دِي

In appearance man is much better than all creatures (man is the very best of all creatures). Gulistān.

غَم دِيَار ن بِيَلْتَانَه دِي چِه تَر هَر خَه دِي دُشَوَار

It is the grief about the separation from the friend, which is the most difficult thing. (Gulsh. II, p. 40, 3.) Xušh'āl.

دِير لَوِي يَه بَادشَاهَت دِ آسْمَانُونُو كِنِي خُوك دِي

Who is the greatest in the kingdom of heaven? Matth. 18, 1.

كَه بَلَنْدَه مَرْتَبَه دِ چَا يَه كَار دِي لَوِي مَقَام دِي عَدَالَت يَه دَا دُنْيَا

If a high dignity be of use to any one: the highest station in this world is justice. (Gulsh. II, p. 8). Rah'mān.

The manner in which two sentences are compared together, see in the Syntax, §. 187.

IV. Section.

The Numerals.

§. 94.

1) Cardinal numbers.

یَو yau, one, fem. یَوّه yau-äh.

دَوه dvah, two, fem. دَوی dvē.

دَری dre (دری), three.

تالور talör, four.

پنجاه pinḡah, five.

شپاž špaž, six.

اوّه ovah, seven.

اته atah, eight.

نَه nōh; نَو nō, نَه nah, nine.

لاس las, ten.

{ یَوّلاس yaulas or yōlas, eleven.

{ یَووّلاس yavōlas.

دَوهلاس dvahlas, دَووّلاس dvōlas, دَوّلاس dōlas, twelve.

دیارلاس diārlas, thirteen.

خوارلاس tvārlas, fourteen.

پنجاهلاس pinḡahlas, fifteen.

سپارلاس spārlas, سپاراس spāras, sixteen.

اووه لَس avahlas, seventeen.

آته لَس atahlas, eighteen.

نُه لَس nuhlas, نُونَس nūnas*), nineteen.

شِل šil, twenty.

یو وِشْت yau, vīšt, twenty one.

دو وِشْت dvah vīšt, twenty two.

دری وِشْت drē vīšt, twenty three.

خلور وِشْت	} twenty four.
خلیر وِشْت	

پنجاه وِشْت pinḡah vīšt, twenty five.

شپَر špaž vīšt, twenty six.

اووه وِشْت ōvah vīšt, twenty seven.

آته وِشْت atah vīšt, twenty eight.

نُه وِشْت nōh vīšt, twenty nine.

دیرش dērš, thirty.

یو دیرش yau dērš, thirty one.

دو دیرش	} thirty two.
دو وِ دیرش	

دری دیرش dre dērš, thirty three.

*) نُونَس is a euphonic change for نو لَس.

خَلُور دِيرَش talōr dērš, thirty four.

etc. etc. etc.

خَلَوِیْنِش talvēšt, forty.

یَوِ خَلَوِیْنِش yau talvēšt, forty one.

دَوِ خَلَوِیْنِش dō talvēšt, forty two.

دِرِ خَلَوِیْنِش dre talvēšt, forty three.

etc. etc. etc.

پَنَّاخُوس pandōs, fifty.

شِپِیْتَه špētah, sixty.

اَوِیَا aviā seventy (indelin.).

اَتِیَا atiā, eighty (indeclin.).

نَوِی navē, نَوِ nave, ninety (indeclin.).

سِل sil (also written صِل sil or صِل sal), hundred.

سِل یَوِ sil yau, hundred and one.

سِل دَوِ sil dvah, hundred and two.

سِل دِرِ پَنَّاخُوس sil dre pandōs, hundred and fifty three.

etc. etc. etc.

In the numbers the Paštō very closely approaches the Zendic forms. یَوِ yau, one, Zend aēva, whereas the Persian and the Indian Prākṛit idioms recur to the Sansk. एक.

The declension of یَوِ yau is somewhat irregular.

	Sing.	
	Masc.	Fem.
Nom.	یَوِ yau, one.	یَوِ yau-āh.

Format. **یَوَہ** yau-ah.

یَوِی yau-ē.

Vocat. **یَوَہ** yau-ah.

یَوِی yau-ē.

The masc. form **دَوَہ** dvah, two, may also be used for the feminine. In the Format. Pl. it is **دَوَر** dvō, but **دَوَہ** may also be used.

دِرِی dre, three (Sansk. **त्रि**, Zend thri) has in the Form. Pl. **دِرِیَو** dre-ō, though **دِر** is also in use.

خَلَوَر ṭalōr, four (Sansk. **चत्वार**, Zend čathvār), has in the Format. Pl. **خَلَوَرَو** ṭalor-ō. **پِنْدَاه** pinḍah (Sansk. **पञ्चन**, Zend pañcan), **پِنْدَاهَو** pinḍō. Similarly **شپَر** špaž, six (Sansk. **षष्**, Zend khšvas), **شپَرَو** špaž-ō; **اوَوَہ** ōvah, seven (Sansk. **सप्तन**, Zend haptan), **اوَو** ōv-ō; **اَتَاه** atah, eight (Sansk. **अष्टन**, Zend astan), **اَتَو** at-ō.

نَه nōh, nine (Sansk. **नवन्**, Zend navan) remains unchanged in the Format. Plur.

لَس las, ten (Sansk. **दशन्**, Zend daśan, (in Paštō d = 1), Format. Pl. **لَسَو** las-ō.

شِل šil, twenty (Sansk. **विंशति**, Zend vīšaiti; in Paštō the initial syllable vi is thrown off and **शति** changed to šil, by transition of final t to l) is only used when standing alone*); in the compound numbers 21, 22 etc. the full form **ويشت** vīšt (Persian **بیست**, Hindī **बीस**) is again used. Its Format. Pl. is regularly formed by adding the affix ō.

دِهرش dērš, thirty, is contracted from **دِهرشت** dēršt (Sansk.

*) **شِل** is also used as a substantive in the sense of „a score“, and may then form the Plural **شِلَه** šil-ah (Format. **شِلَو**).

चिंशत्, Zend *thrisata*); **خلوینت** *talvēšt*, forty, is likewise a contraction, Sansk. **चत्वारिंशत्**, Zend *čathvarešata*; instead of **خلوینت** the common people frequently employ a multiplication **دوه شله** *dvah šilah*, two scores (two times twenty), similarly **در شله** *dre šilah* for **سپتته** *špētah*, sixty.

پنجاهوس *panḍōs*, fifty, Sansk. **पंचाशत्**, Zend *pančāsata*, final *t* being dropped in *Paštō*.

شپتته *špētah*, sixty (Format. Pl. **شپتته** *špēt-ō*) recurs to the Zendic form *khšvasti*, Sansk. **षष्टि**, with transition of *v* to *p*. — **اويا** *aviā*, seventy (properly **اوريا** *avviā*), is very much curtailed; Sansk. **सप्तति**, Zend *haptāiti*, which is assimilated in *Paštō* first to *appā* and thence to *avvā*, and with euphonic *i* inserted, *avviā*, the final syllable *iti* being dropped altogether. **اتيا** *atiā*, eighty, Sansk. **अशीति**, Zend *astāiti*, which is assimilated in *Paštō* to *attā*, and with euphonic *i* inserted *atiā* (instead of *attiā*). **نوي**, ninety, Sansk. **नवति**, Zend *navaiti* (Sindhī and Hindī also **नवे**).

سل *sil*, hundred (also written and pronounced **سال** *sal*) is the Sansk. **शत**, Zend *śata* (Persian **صد**), with transition of *t* to *l*. **سل** is only used of one hundred (up to 199)*. When the noun, with which **سل** is connected, stands in the Formative, it takes likewise the affix *ō*, as: **پلار د سلو زديو** a father of hundred sons. When two or more hundreds are to be expressed, the numeral **سو** *sau* (**صو** *sau*) is employed, Plur. **سو** *sav-a*, **سوه** *sav-ah* (Sindhī

*) But the Plural form **سله** *silah* is also occasionally met with.

सउ, Prāk. सञ्च = सद), Format. سَو sav-ō. Instead of سَو the constracted form سُو sū (صُو gū) is also used, before which some units take a different form.

دَو دَو dvah savah, two hundred (Format, دَو سَو dvō sav-ō).

دِرِ دِرِ dre savah or: تِرِ سُو tēr sū, three hundred. *)

تَلُور تَلُور talōr savah or: تُونَسُو tūnsū, four hundred.

پِنْدَاه پِنْدَاه pinḍah savah or: پُونَسُو pūnsū, five hundred.

شِپَرِ شِپَرِ špaž savah or: شِپَرِ سُو špaž sū, six hundred.

اَوَوَه اَوَوَه ōvah savah or: اَوَوَه سُو ōvah sū, seven hundred.

اَتَه اَتَه atah savah or: اَتَه سُو atah sū, eight hundred.

نُه نُه nuh savah or: نُه سُو nuh sū, nine hundred.

When hundreds are to be expressed generally, سِلْگُونَه silgūnah (Format. سِلْگُونَو silgūnō) is employed.

زَر zār, thousand (هَزَار is also in use).

زَر zār (Sansk. सहस्र, Zend hazāra) is, like سَو sau, a regular substantive and forms the Plur. زَرَوَنَه zār-ūnah, but with other numerals: زَر zār-ah, as:

دَو دَو dvah zār-ah, two thousands.

دِرِ دِرِ dre zār-ah, three thousands.

etc. etc. etc.

*) سَو is indeclinable and undergoes therefore no change in the Format. Plur.

When thousands are to be expressed generally, زرگونۀ zargūnah (Format. زرگونو zargūnō) is employed.

For a hundred thousand the Indian word لک lak (Hindī लाख, Sansk. लक्ष) is used; the regular Plural of which is لکونۀ lakūnah, but in connexion with numerals لکۀ lakah (laka), as:

دوۀ drah lakah, two Lakhs = two hundred thousands.

لاس las lakah, ten Lakhs = a million.

شیل šil lakah, twenty Lakhs = two millions.

Also the Hindī کرور karōr (Sansk. कोटि), one hundred Lakhs = 10 millions, is found in Paštō.

§. 95.

2) Ordinal numbers.

The ordinals are formed in Paštō, as in Persian, by adding the affix am, before which final ah is dropped; only the first cardinal number makes an exception.

<p> ^{وَرْتَمَبَی} vṛumbai ^{رُتَمَبَی} rumbai ^{اَوَّل} avval (Arab.) </p>	}	<p>the first (fem. ^{وَرْتَمَبَی} vṛumbāi).</p>
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^{دَوَیَم} dvayam, fem. ^{دَوَیَمَ} dvayam-āh, the second.

^{دِرَیَم} dreyam, the third.

^{طَلَوَرَم} talōram, the fourth.

^{پِنْدَام} pinḍam, the fifth.

*) In dvayam the root is dva; final ah is therefore not elided, but euphonic y inserted, as in all numerals ending in ā.

شِبْزَم špažam, the sixth.

اَوَم ōvam, the seventh.

اَتَم atam, the eighth.

نُهَم nuham, the ninth.

لَسَم lasam, the tenth.

يَاوَلَسَم yaulasam, the eleventh.

etc. etc. etc.

شِلَم šilam, the twentieth.

يَاوِيْشْتَم yauvištam, the twenty-first.

etc. etc.

دَرْشَم dēršam, the thirtieth.

شِپْتَم špētam, the sixtieth.

اَوِيْآيَم aviāyam, the seventieth.

اَتِيْآيَم atiāyam, the eightieth.

نَوِيْم naveyam, the ninetieth.

سِلَم silam, the hundredth.

سِل وَرْمَبَاي sil wṛumbai, the hundred and first.

سِل دَوَايَم sil dvayam, the hundred and second.

etc. etc.

دَوَا سَوَم dvah savam, the two hundredth.

دَوَا سَوَا دَرِيْم dvah sava dreyam, the two hundred and third.

etc. etc.



In compound numbers only the last numeral is formed into an ordinal.

زَرَمَ zaram, هَزَارَمَ hazāram, the thousandth.

دَوَهَ dvah zaram, the two thousandth.

لَكَمَ lakam, the hundred thousandth.

For expressing the years of the era the cardinals are employed and not the ordinals; see Syntax, §. 188, 3.

§. 96.

3) Distributive numbers.

Distribution is formed in Paštō by repeating the cardinal number, as: يَوَّ يَوَّ yau yau, one by one; پِنْځَه پِنْځَه pinḁah pinḁah, five by five.

But if the distribution is only to be expressed generally, the prefix پَه pah is put before the cardinal number, as: پَه پِنْځَوَّ pah pinḁō, by five; پَه سِلَوَّ pah silō, by hundreds; پَه زَرُونَوَّ pah zārūno or پَه زَرَكُونَوَّ pah zargūnō, by thousands.

If the distribution is to be fixed exactly (so many and not more), the cardinal number is repeated with the prefix پَه, as: دَوَهَ دَوَهَ exactly two (and not more); کَسَ کَسَ precisely ten.

§. 97.

4) Multiplicative numbers.

Multiplication is expressed in various ways. A cardinal number is added to the substantive بَرغ bray, layer, fold, which however remains in the Singular, as دَرې بَرغ dre bray, threefold, treple; this expression is made use of when referring to strata, layers, folds etc.

When crops, products etc. are spoken of, the prefix **یو** is placed before the cardinal number (remaining in this case in the Nominative), by which the multiplication is to take place, the first cardinal always being **یو** as: **یو یو سل** (*) literally: one by hundred = a hundredfold. Similar expressions are: **یو یو څو ځنډه** manifold; **یو یو ډیر** manifold.

مېوه ټي وکړه ځنو دوه سل ځنو ده شپيته او ځنو په ديرش

They (the seeds) brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold. (Matth. 13, 8).

تر اول ټي يو په صله اورن مېني سينه سوله

A hundredfold more than first her breast was burnt by the fire of love.
Dorn, Pushtō Chrest. p. 190.

The Afghāns also use such like Persian expressions, as: **صد چندان**, a hundredfold, or **چندان** whith Paštō cardinals, as: **زر چندان** a thousandfold. **چند** also is used with an indefinite pronoun, as **څو چند** manifold.

In counting the multiplication is not expressed by a particular word, but the cardinal number, which is to be multiplied by the following, is simply put before it, as: **دري دوه** three (times) two.

Multiplication of time is expressed by putting the cardinal number **) before **ځل** *dal* (Pl. **ځله** *ḡalah*) or **وار** *vār* (Pl. **وآره** *vārah*), as: **يو ځل** once ***) , **دوه ځله**, twice; **څو واره** how many times? It is to be noticed, that **ځله** and **وآره**, also when governed

*) **يو یو صله** (Pl.) is also used.

**) Or an indefinite or interrogative pronoun.

***) But **يو ځله** is also used for the Singular, as **يو ځله** one time.

by prefixes and postfixes, remain in the Nominative, as: **ٽِر اَوَوَ ڪَلَه ڇور** up to seven times.

§. 98.

5) Fractional numbers.

A quarter ($\frac{1}{4}$) **ڀاءو** pāṭo *).

A half ($\frac{1}{2}$) **نيم** nīm (adj.).

Three quarters ($\frac{3}{4}$) **ڀاَوِ ڊري** dre pāva.

Five quarters ($\frac{5}{4}$) **ڀانڊ ڀاَوِ** pindah pāva, or **ڀاَوِ ٻانڊ ڀاَوِ**

pāṭo bānde yau (or **ڀاَوِ ڏيڻاس ڀاَوِ**, which is the same), literally:
upon a quarter one (in addition).

One and a half ($1\frac{1}{2}$) **ڀاَوِ نيم** yau nīm.

One and three quarters ($1\frac{3}{4}$) **ڀاَوِ ڪم ڊوه** pāṭo kam dvah, literally:
a quarter less than two.

Two and a quarter ($2\frac{1}{4}$) **ڀاَوِ ٻانڊ ڊوه** pāṭo bānde dvah, literally:
upon a quarter two (in addition).

Three and three quarters ($3\frac{3}{4}$) **ڀاَوِ ڪم ڳلور** pāṭo kam ṭalōr,
literally: a quarter less than four.

Without special reference to measure and weight, fraction or portion is expressed by **حصه**, as: **درېم حصه** the third part, **تسمه حصه** the tenth part.

*) **ڀاءو** is only used with reference to measure and weight, also of a $\frac{1}{4}$ Rupee.

V. Section.

Pronouns.

§. 99.

I. Personal Pronouns.

The personal pronouns of the Paštō are either absolute personal pronouns or pronominal suffixes. The latter class of pronouns the Paštō uses very extensively and coincides in this respect quite with the Persian and even more so with the Sindhī, the only Ārian languages, which, besides the Paštō, know the use of pronominal suffixes.

1) Absolute personal pronouns.

Absolute personal pronouns the Paštō only possesses for the first and second person; for the third person a proximate or remote Demonstrative is employed as required by circumstances *).

a) First personal pronoun.

Sing.

Nom. ز; zah, I.

Accus. ما mā, me.

Format. }
Instrum. } ما me.

Genit. دا mā; دما dmā **); دما da dmā, of me;
 my; mine.

*) The only remnant of a personal pronoun of the third person is و, var, to him, to them; see below, §. 101.

**) When دما is connected with a noun, which is constructed with a postfix or prefix (or both together), these must follow دما, as:

Dat.	مَآ تَه mā tah; وَا مَآ تَه va mā tah; وَا مَآ تَه va mā vatah; مَآ لَه mā lah; مَآ لَرَه mā larah; (رَا rā) رَا تَه rā tah, لَآ لَه lā lah, to me.
Ablat.	لَآ مَآ نَه lah mā nah; مَآ لَآ مَآ lah mā, from me.
Locat.	پَه مَآ pah mā; مَآ کِبِی pah mā kṣe, in me.

Plur.

Nom.	مُوزِ mūž, مُوزَہ mūžah (western); مُونِکِ mūng, مُونِکَہ mūngah (eastern), we.
Accus.	مُوزِ mūž, مُوزَہ mūžah; مُونِکِ mūng, مُونِکَہ mūngah, us.
Format.	{ مُوزِ mūž, مُوزَہ mūžah; مُونِکِ mūng, مُونِکَہ mūngah, Instrum. } mūngah, by us *).
Genit.	
	دَا مُوزِ da mūž, دَا مُوزَہ da mūžah; دَا مُونِکِ dāmūž, مُوزَہ mūžah; دَا مُونِکِ da mūng, دَا مُونِکَہ da mūngah; دَا مُونِکَہ dāmūngah, of us, our, ours.
Dat.	مُوزِ تَه mūž tah **); مُوزَہ تَه mūžah tah; مُونِکِ تَه

وَا حَمَا وَ پَلَار تَه to my father (not: وَا حَمَا پَلَار تَه), or حَمَا follows the noun with the prefixes or postfixes, as: وَا پَلَار تَه حَمَا. Like حَمَا the Plur. حُمُو our, and سَتَا thy, and the Plur. سَتَاسُو your, is constructed.

*) In Raverty's Gulshan-i Rōh I have also met the Formative مُوزِ mūžō (I, p. 112): كَه پَه مُوزِ دَوَارِو مَيَنَه تِي if thou lovest us both; I have hitherto not found any other instance of it. Raverty himself mentions nothing of it in his Grammar nor Dr. Bellew.

**) Instead of تَه the other prefixes and postfixes may be equally used as in the Sing.

mūng tah, مُونْگَه تَه mūngah tah etc.; رَا تَه, rātah,
لَا لَه lā, lah, to us.

Abl. لَه مُونْگَه تَه lah mūž, مَوْرَه تَه lah mūžah nah; لَه
مُونْگَه تَه lah mūng nah; لا مُونْگَه تَه la mūngah,
from us.

Locat. پَاه مُونْگَه تَه pah mūž, پَاه مَوْرَه تَه pah mūžah etc., in us.

زَ zah approaches the Zendic azem (Persian مَن and dialect-
ically az, as also in the Ossetic); مَا corresponds to the Sansk.
Acc. मा. حَمَا is the same as مَا, خ being only a euphonic
addition, as س in سَتَا. The Plural مَوْر, مُونْگَه is difficult to
explain, as it leaves the traces of the Zend (vaēm) again; it may
be compared with the Lithuanian mes, Genitive and Ablative musū,
which corresponds to the Sansk. अस्मे, the letters. sm being
transposed to mas, which is already partly the case in Prākṛit
अम्हे (compare also the Greck ἡμεῖς, Aeolian ἄμμες).

Curious is the form رَا, used in the Dative Sing. (far more
rarely in the Dative Plur.); similar is the Dative form of the
second person دَر dar and of the third person وَر (both used in the
Sing. and Plur.). There can be hardly a doubt, that دَر dar and
وَر var correspond to the Persian دَر and وَر respectively, the
Persian Dative postfix رَ (= Paštō لَ), having been retained in
these cases for euphony's sake, instead of دَا-lah*), وَا-lah
and final ah dropped at the same time. This etymology of دَر
and وَر will throw the necessary light on رَا also; رَا rā would thus
be identical with the Persian مَرَا ma-rā, to me, initial m having

*) Balōčī also tha-rā, to thee.

been dropped. For this supposition pleads the circumstance, that *lā* (as well as *lā* and *lā*) is originally used without any postfix and so still, whenever preposed to a verb (as *lā* give to me), the addition of postfixes to *lā* (*lā* and *lā*) having come into use in later times, when the language was no longer conscious of the original Dative-signification of *lā* (*lā* and *lā*) and commenced to look on these forms as Formatives, which might be followed by postfixes; for with prefixes they are never constructed. It is to be noticed, that *lā* *lā* or *lā* *lā* is changed, for euphony's sake, to *lā* *lā* and *lā* *lā*. A similar euphonic change takes place with *lā* and *lā*, when followed by *lā* and *lā*, as will presently be seen.

§. 100.

b) The second personal pronoun.

Sing.

Nom. *tā* tah, thou.

Accus. *tā* tā, thee.

Format. } *tā* tā, by thee.
Instrum. }

Genit. *da tā* *stā* (also *stā*); *da tā*,
of thee, thy; thine.

Dat. *tā* *tā* *tā* lah; *tā* *tā* lah; *tā* *tā* lah etc.
dar, *dar* *tā* *tā* *tā* lah; *da* *tā* *tā* lah; *da* *tā* *tā* lah,
to thee.

Ablat. تَا لَه lah tā; تَا نَه lah tā nah, from thee.

Locat. تَا پَه pah tā, in thee.

Vocat. تَا اَي ai tā, تَا وُ vō tā, o thou!

Plural.

Nom. } تَاسِي tāse (تَاسِ); تَاسُو tāsū (تَاسُ), you.
Accus. }

Format. } تَاسِي tāse; تَاسُو tāsū, by you.
Instrum. }

Genit. دَ تَاسِي da tāse, دَ تَاسُو da tāsū, دَ سَتَاسُو da stāsū;
سَتَاسِي stāse (سَتَاسِ); سَتَاسُو stāsū (سَتَاسُ), of you,
your; yours.

Dat. دَر تَاسِي tāse tah; دَر تَاسُو tāsū lah etc.; دَر تَه
dar tah; دَ تَه da lah, دَر تَه da larah, to you.

Ablat. تَا لَه lah tāse; تَا تَاسُو nah lah tāsū nah, from you.

Locat. تَا پَه pah tāse etc. in you.

Vocat. تَا اَي ai tāse, تَا وُ vō tāsū, o ye!

The Paṣtō تَه approaches more closely the Prākṛit form त than the Zendic tūm (Sansk. तम्). The Format. Sing. تَا points to the Sansk. Accus. ता, Zend thvā (Greek τέ, Latin te). In the Genit. Sing. سَتَا (سَتَا) s (ṣ) is only a euphonic addition, like حَمَا in حَمَا.

The Plur. forms تَاسِي, تَاسُو have no analogies in the cognate idioms. They are apparently derived from the base تَه (تَا) with

the affixed (original) pronoun **स्म**, which is similarly employed in Prākṛit, as Prāk. **तुम्हे** you = **तुस्से**. In this case sm has been assimilated in Paṣṭō to s (ss), and not transposed as in **مور**.

§. 101.

c) The remnant of the third personal pronoun.

We have noticed already, that of the third personal pronoun only the form **وَر** var has been preserved, which is equally used for the Sing. and the Plural, see §. 99. When preposed to a verb, **وَر** (without a postfix) always expresses the Dative, to him to her, to them, as **وَر कर्ल** var kṛḷ to give to him (her), them; in other positions it takes a postfix, being considered as a Formative Sing. or Plural, as: **وَر तह** var tah, to him, to them; **وَر छाह** var ḍaḥah, with him, them etc. Instead of **وَر लह** var lah, **وَر लरह** var larah, it is, for euphony's sake, pronounced and written **वा लह** va lah, **वा लरह** va larah.

§. 102.

2) Pronominal suffixes.

The pronominal suffixes may represent every case, the Nominative and Vocative excepted; they may be optionally linked to any noun in the sentence (though strictly referring to another), but those, which represent a possessive pronoun, generally precede or follow the noun, to which they belong.

It is to be noticed as a peculiarity of the Paṣṭō system of writing, that these pronominal suffixes are not added to nouns and verbs, as is the case in Persian and Sindhī, but written separately, a few prefixes and postfixes excepted, with which **بی** coalesces.

Sing.

I. Pers. **م** me or **می** me, me, by me, my etc.

II. Pers. د de or دی de, thee, by thee, thy etc.

III. Pers. ثی ē, him, her, by him, his, her etc.

Plur.

I. Pers. مۇ mū, مه muh; أم um, وم vum, us, by us, our etc.

II. Pers. مۇ mū, مه muh; أم um, وم vum, you, by you, your.

III. Pers. ثی ē, them, by them, their etc.

The first pronominal suffix م me is identical with the Sindhī

मि me, Persian ام am, Sansk.-Prākrit Genit. मे.

The second pronominal suffix د de corresponds to the Persian

ت at, Sindhī e (= te, t being elided), Sansk.-Prāk. Genit. ते.

The pronominal suffix of the third person Sing. and Plur. ē is peculiar to the Paṣtō and not to be found in this form neither in Persian nor in Sindhī. Its etymology seems to be the following.

In Prākrit we have still the curtailed form of the Genit. Sing.

से his (Zend hē), (which is to be referred to the base स्व and not to be identified with the Genitive अस्य; Latin sui, se) and of the Genit. Plur. सिम् (= Prāk. ताण, Sansk. तेषाम्), their. In Paṣtō both Genitives, से and सिम् have been contracted into one form and the distinction of the Sing. and Plur. lost thereby. The Persian pronominal suffix اش aš and the Sindhī सि se point both to the same Prākrit से; in Paṣtō (as in Zend) s has been changed to h (hē) and then dropped altogether = ē. The Persian Plur. suffix اشان points again to the Sansk. एषां and the Sindhī -ne to the Prākrit ऐहि; see my Sindhī Gram. §. 39.

The pronominal suffix of the I. pers. Plur. مۇ mū, مه or وم

vum corresponds to the Persian ما, which points back to the Prāk. Genit. Plur. अम्ह (cf. the Greek ἀμύνων).

The pronominal suffix of the II. pers. Plur. now coincides outwardly with that of the I. pers. Plural, so that only the context can decide, which of both is intended. It is greatly mutilated, the initial syllable *yuṣ-* having been dropped altogether (Persian شَمَا, Zend *yūṣmākem*, Sansk. युष्माकम्); the Greek, though also greatly curtailed, is still more original *ὑμῶν* (cf. Bopp, Compar. Gram. §. 332).

It has been already alluded to, that the pronominal suffix of the III. pers. Sing. and Plur. coalesces with a few prefixes and postfixes. These prefixes are *پَر* *pre* (پری) on, upon and *تَر* *tar*, from, out etc., which are respectively written *پِر* *pre* (پری) and *تِر* *tre* (تری), when *ئی* is added to them. The postfixes are: *پَسِ* *pase* (پس) after, *دِ* *dine* (دینی) from and *کِ* *k̄e*, in. As these end already in *e*, the pronominal suffix *ئی* coalesces with them totally, so that its addition can only be gathered from the context.

Another curious coalition takes place between the Ablative postfix *نَه* *nah* (now and then also written *نَا* *nā*) and *ت* *ti*, the remnant of an old demonstrative pronoun (ت); the only form in use now is *تِنَه* *tinah* or *تِنَا* *tinā* (also written *تِنَه* *tī-nah*), from him, her, them.

د دُنْیَا لَه آفْتُون مِی دِهْرَه نَه شِی

چِه تَه مِی دِه سَر تِی دِه قَوْلُورِی دَ بَلَا حَافِظَ

I am not afraid of the calamities the world, since thou art on my head, o protector from misfortune on every side! (Gulsh. II, 113, 2) Xavājah Muḥammad.

فَلَا تَنْی دُنْیَمَنْ دِ حَقِّ تَعَالٰی لَه جَهَانَ وَآخِسْت دِ تِی هِیَش دِ آرُویدِی

دِی چِه مَا دِه دِهْرِی

A certain enemy of thine the great God has taken away from the world. He said (by him it was said): hast thou heard, that he will give up me? (Gulsh. I, p. 186) Gulistān.

Dat.	هَآهَ تَهَ hayah tah, masc.	} to that.
	هَآهَ هِآَهَ tah, fem.	
Ablat.	هَآهَ لَهَ lah hayah, masc.	} from that.
	هَآهَ هِآَهَ lah hiyē, fem.	
Loc.	هَآهَ پَهَ pah hayah, com.	} in that.
	or هَآهَ هِآَهَ pah hiyē *), fem.	

Nom.

Nom. هَآهَ hayah, com. (هَآَهَ hayōe, hayōī, Peshāwar), those.

Accus. هَآهَ hayah, com., those.

Format. } هَآَهَ hayō **, هَآَهَ hayōe, by those.
Instrum. }

Genit. هَآَهَ دَهَ da hayō, of those.

Dat. هَآَهَ تَهَ hayō tah, to those.

Ablat. هَآَهَ لَهَ lah hayō, from those.

Locat. هَآَهَ پَهَ pah hayō, in those.

هَآَهَ is often shortened, especially in poetry, to هَآَهَ, Format. Pl. هَآَهَ. In the modern language the Singular of this pronoun is often connected with a noun in the Plural, which is not the case in the older language, e. g. هَآَهَ وَرَخَوُ in those days, instead of هَآَهَ هَآَهَ وَرَخَوُ. In the Plural هَآَهَ may remain uninflected before a noun in the Formative, as : هَآَهَ خَلَقُو of those people; هَآَهَ وَارَوُ تَهَ to all those.

*) This form is only used, when the noun following is put in the Formative.

**) In Qandahār pronounced هَآَهَ huyō.

The etymology of this pronoun is rather doubtful; it seems to be compounded of ha-ya. In this case ha would correspond to the Indian hō (= Sansk. सो) and ya to the adjective affix क.

§. 104.

2) دَغِ, this, proximate demonstrative pronoun.

Sing.

Nom.	دَغِ dayah, com. this.	
Accus.	دَغِ dayah, com. this.	
Format.	دَغِ dayah, masc.	} by this.
Instrum.	دَغِ diyē or دَغِ diyih, fem.	
Genit.	دَغِ د da dayah, masc.	} by this.
	دَغِ د da diyē, fem.	
Dat.	دَغِ dayah tah, masc.	} to this.
	دَغِ diyē tah, fem.	
Ablat.	دَغِ lah dayah, masc.	} from this.
	دَغِ lah diyē, fem.	
Locat.	دَغِ com.	} in this.
	or دَغِ pah diyē *), fem.	

Plur.

Nom.	دَغِ dayah, com., these.
Accus.	دَغِ dayah, com., these.

*) This form is only used when the noun following is put in the Formative.

Format. } دَغَوِ dayō*), by these.
Instrum. }

Genit. دَغَوِ دَا da dayō, of these.

Dat. دَغَوِ تَه dayō tah, to these.

Ablat. دَغَوِ لَه lah dayō, from these.

Locat. دَغَوِ پَه pah dayō, in these.

دَغَوِ seems to be compounded of the pronominal base da (= دَا) and the adjective affix كِه. In signification it does not differ from دَا this, both pronouns being frequently interchanged.

§. 105.

3) دَا this**), proximate demonstrative pronoun.

Sing.

Nom. دَا dā, this (com.).

Accus. دَا dā, this.

Format. } دَا dah; — دَا dā —, by this.
Instrum. }

Genit. دَا دَا da dah; — دَا دَا da dā —, of this.

Dat. دَا تَه dah tah; تَه — دَا da — tah, to this.

Ablat. دَا لَه lah dah; — دَا لَه lah dā —, from this.

Voc. دَا پَه pah dah, dā; — دَا پَه pah dā —, in this.

*) In Qandahār pronounced دَغَوِ duyō.

**) With دَا, as well as with دِي, the adverb قَسِي (so, thus) may be joined, as: دَا قَسِي dā hasē, such a one; or قَسِي may in such compounds also be shortened to سِي, as: دَا سِي dā sē.

Plur.

Nom. دَا dā, these (com.)

Accus. دَا dā, these.

Format. } دِو dēō or دِوَو dēvō; — دَا dā, by these.
Instrum. }

Genit. دِو دا dēō; — دَا دا dā —, of these.

Dat. دِو تَه dēō tah; دَا تَه dā —tah, to these.

Ablat. دِو لَه lah dēō; — دَا لَه lah dā —, from these.

Locat. دِو پَه pah dēō; — دَا پَه pah dā — in these.

دَا dā generally points to something immediately preceding, more rarely to something following (Latin hic).

When دَا dā is used independently (without a following noun) it is written دَا dah in the Formative, but when followed by a noun it remains generally quite unaltered in the Singular and Plural, though in the Plural it may also take the inflected form (دِوَو, دِو) when connected with a noun in the Formative.

Gulsh. I, p. 174) دَ باغ وَنی بَه لَه بِيخ وُکاپی دَ کَه مَرِيونَه

The trees of the garden his slaves will pull out.

نوم ئی دَ جود و عدل شته دی لا تر اوس

تیر لَه دَا دُنیا حانم طائی نوشیروان شو

The name of their liberality and justice remains till now, (though) H'ātim Tāi and Nūšīrvān have passed away from this world. (Gulsh. II, p. 117, 3) Xavājah Muh'ammad.

چه هونبوره بته مخونه په دَا خاورو کپی په کور دی

چه دیو لره درومم کور و ما ته ارم دی

As so many fair faces are in this dust, in the grave, when I go to them, the grave is a Paradise to me. (Gulsh. II, p. 68, 4). Xush'al.

یَو دَمَ دَ خَوَارِ خُوشْكَالِ سَرَه تَه هَم دَرَاغَتِ كَهْمِنَه

چِه زَرَه تِی لَه دِیَو دِیَرَو اَنَدِهِنِنَو خَاخَو دَرَاغِ شِی

Sit thou a moment together with poor Xušh'al in quietness, that his heart may be a little liberated from these many anxieties. (Gulsh. II, p. 69, 2) Xušh'al.

§. 106.

4) دِی dē, this, proximate demonstrative pronoun.

Sing.

Nom. دِی dē (دِ), this; he, she.

Accus. دِی dē, this.

Format. } دِی dē, by this.
Instrum. }

Genit. دِی dē, of this.

Dat. دِی dē tah, to this.

Ablat. دِی lah dē, from this.

Locat. دِی pah dē, in this.

Plur.

Nom. دِوئی dūī; — دِی dē—, these, they.

Accus. دِوئی dūī; — دِی de—, these, them.

Format. } دِوئی dūī, دِوِیو dūiō; — دِی dē—, by these.
Instrum. }

Genit. دِوئی dūī, دِوِیو dūiō; — دِی da dē—, of these.

Dat. دِوئی dūī tah, دِوِیو dūiō tah; دِی dē — tah, to these.

Ablat. لاه دُوئی لَ lah dūī, لَ دُوئی لَ lah dūiō; — لَ دی lah dē—,
from these.

Locat. لاه دُوئی پَ pah dūī, لَ دُوئی پَ pah dūiō; — لَ دی پَ pah de—,
in these.

لَ دی dē corresponds in signification to the Latin is, pointing to an object not far distant, without special reference to something preceding or following.

When لَ دی is connected with a noun in the Plural, it may remain unaltered through all cases.

§. 107.

5) هَايَہ hāyah, this one here; proximate demonstrative pronoun.

هَايَہ hāyah is only used, when a person or thing is pointed at; it is only found in the Nomin. Sing. and Plural*).

§. 108.

III. The Relative pronoun.

The Paštō has only one relative pronoun چَ čeh, corresponding to the Persian کِه, which is also now and then used. It is not subject to any inflexion and only points out the relation, which must be taken up and nearer defined by a subsequent pronominal suffix, just like the Hebrew וְאֵלֶּיךָ.

*) Raverty alledges a Formative هَائِي haē and Bellew هَائِي hāē, but I have never been able to detect a trace of it.

Etymologically چه corresponds to the Sansk. relative य, Prākṛit जो (Sindhī and Hindī likewise जो); in Pāṣṭo the media j has passed into the tenuis č (similarly in Persian, k = č).

دوچ کوئی ده چه ئی اهل د دنیا گا هر کلام و هر گفتار د دنیا

Every word and every talk of this world is nonsensical chat, which the people of the world make (it). (Gulsh. II, p. 9, 2) Rah'mān.

دو سړی د څوک را وېښی ده کوته چه عمل ئی ده رسوم دى د اخلاص

May somebody show me a single man with the finger, whose action is after the rules of sincerity. (Gulsh. II, p. 89) H'amīd.

چه ئی ستا د آستانې خاورې بوسه کړی هغه کس ده دواړو کون مختبرم دى

He who has kissed the dust of thy threshold, is honoured in both worlds. (Gulsh. II, p. 118, 2) Xavājah Muḥammad.

§. 109.

IV. The reflexive خپل xpal*), own.

The reflexive adjective خپل always refers to the subject of the sentence and may therefore be translated by: my, thy or his, her, their, as the case may be; see §. 189, 5. 2. Its flexion is quite regular.

Sing.

Masc.	Fem.
Nom. خپل xpal, own.	خپله xpal-āh.
Format. خپل xpal.	خپلې xpalē,

Plur.

Nom. خپل xpal.	خپلې xpalē.
Format. خپلو xpālō.	خپلو xpālō.

*) In Peshāwar also pronounced xpul.

پہ خپلہ pah ḡpalah (also often written پخپلہ) is used adverbially, sua sponte, by one self, of one's own accord.

The Paṣṭō is not possessed of a proper reflexive pronoun, but must circumscribe it by the use of دَن dān, soul (like the Hebrew נַפְשׁוֹ) or خپسَر ḡpasar (contracted from سر خپل one's own head), which is also used adverbially, in the sense of پِه خپلہ. When the accent is laid upon the reflexive, خپل is added to دَن, as: دَن خپل دَن خپل دَن خپل for his own sake. See Syntax, §. 189, 5, 1.

§. 110.

V. Interrogative pronouns.

1) تَوک tōk, who?

Sing. and Plur. (com.).

Nom. تَوک tōk, who?

Format. چَا čā.

This interrogative is only used substantively and not adjectively and has reference to persons or living beings only. It has sprung from the Sansk. base क (को), Hindī कौन् (= Sansk. Acc. कम्). Final k of the Nominative, which in the Formative is again dropped, is rather curious. (The Indefinite see §. 113, 1).

2) تَه tah, what? which?

تَه only refers to inanimate objects; it may be used independently or in connexion with a substantive; Hindī किन्ना, Sindhi छा, Sansk. किम्).

Sing. and Plur.

Nom. تَه tah, what? which?

Format. **خَه** *ṭah*.

خَه عُدْرَ رَرْتَه كُوم اَوْ خَيْلَ خَشِيتَن تَه خَه وَوَادَم

What excuse shall I make to him and what shall I say to my husband? (Gulsh. I, p. 119) *Kalīlah ō Damanah*.

Adverbial expressions are: **خَه لَرَه** (also written **خَلَرَه**) why? (what for?) or **خَه لَه** *ṭah lah*, why? **خَه رَنَكَه** *ṭah rangah*, in what manner, how? contracted also to **خَه رَنَكَه** *ṭangah*. **خَه** also by itself (without a postfix) signifies now and then why?

خَه assumes also the signification what a, in the sense of an exclamation; in this case it may be connected with a substantive or adjective.

يَه زَرَه كَبِيْى فِكْر وَكَمَه خَه بَادِشَاه وَه سَلِيْمَان

Reflect in thy heart, what a king Suleimān was.
(Gulsh. II, p. 53, 3) *Xuṣh'āl*.

كَه نِ زَرَه خَخَو تَرَسْدَار وى خَه بَه بَه وَو

If thy heart were a little compassionate, how beautiful it would be!
(Gulsh. II, p. 54, 3) *Xuṣh'āl*.

3) **كُوم** *kūm* (*kōm*) and **كَم** *kam*, who, which?

كُوم and **كَم** (Pers. **كُدام**) are interrogative adjectives and generally connected with a substantive. Their flexion is quite regular.

To be noticed are the expressions: **لَوَر كُومَه** (i. e. **لَوَر**, side, direction) from whence? **تَر كُومَه**, whereto? whither? how far?

كُوم has also now and then the sense of **خَه**, how?, as:

سَتَا يَه دَا سَوَال خَه كَمَال نَى دَا وَبَل وَتَا تَه كُوم مُنَاسِب دى

What excellence is in this thy question, how does it behave thee to speak such things? (Gulsh. I, p. 92) *Kalīlah ō Damanah*.

4) **كُوم يَو** *kūm yau* or **كَم يَو** *kam yau*, who, what? which?

These interrogatives, which are compounded of **كُوم** and **كَم** and **يَو**, are as well used absolutely as in connexion with a sub-

stantive. They refer to persons and things, but are only used in the Singular. Both parts are inflected as follows (کُم and کَم agreeing with دَو):

	Sing.	
	Masc.	Fem.
Nom.	کُم دَو kum yau, } کَم دَو kam yau. }	کُمَه دَو kumāh yauāh. } کَمَه دَو kamāh yauāh. }
Format.	کُمَه دَو kūmah yauāh } کَمَه دَو kamāh yauāh }	کُمی دَو kumē yauē } کَمی دَو kamē yauē }

تَه چَه هَسی کَل عِدَار تِی کَل دَ کُوم یَوَه کَلزار تِی

Thou, who art so rosy-cheeked, of what rose-garden art thou a rose? (Dorn, Chrest. p. 189) Yusuf and Zulaiḡā.

لَه هَغَو دَوو نَه کَمَه یَوَه اَرَانَه دَ دِلار و کَرَه

Who of those two did the will of the father? Matth. 21, 31.

§. 111.

5) ځَو tō, how much? how many?

ځَو tō does not undergo any change for gender, number or case. It is derived from the Sansk. कियत् (Latin quot), Hindi किता or कितना.

ځَو is also used in exclamations with the sense of: how much! how many!

ځَو قَوَت دَ دَ عِدَاب دِی رَاتَه وَايَه کُنَاغَوَنَه هَم کَوَه دَه هَغَه قِبَاس

How much power hast thou to bear torments? tell me! commit also sins according to that estimate! (Gulsh. II, p. 111, 2) Xavajah Muh'ammad.

مَا دَه ځَو خَوَارَتِی سَاتَلِی ځَو ځَو شِپِی مِی رَوَنَدَوَلِی

With how many troubles wast thou reared up by me! how many, many nights were illuminated (i. e. made days) by me! (Dorn, Chrest. p. 183) *Yusuf and Zulaiḡā*.

To be noticed is the expression: *په څو شان* *pah tō* (= *په څو شان*) in how many ways) how?

په پالنگ به څو کاند بی غم

چه خبر وی د فلک له تزلزل

How shall those sleep on the bed without care,
Who are aware of the tremulation of the firmament (= destiny)?
(*Gulsh. II, 49, 2*) *Xuṣṣ'āl*.

څو is also used adverbially in the sense of: how long?
(the same as *څو تر* or *څو پور*).

6) *څوڼی* *tōne*, how much, how many?

څوڼی does not undergo any change for gender, number or case, like *څو*.

7) *څونبره* *tōmbarah*, how much? how many?

څونبره is also contracted to *څومره* *tōmrah*; it is indeclinable like *څو* and *څوڼی*.

§. 112.

VI. Correlative pronouns.

Properly speaking there is only one correlative pronoun in *Paštō*, *هونبره* *hōmbarah*, so much, answering to the interrogatives *څو*, *څوڼی* and *څونبره*, how much?*) Besides *هونبره* we find also

*) When corresponding to the correlative *هونبره*, *څو* etc. usually drops its interrogative sense and assumes a relative signification: as much (quantum).

the form *دهونبره* dahōmbarah, and (contracted from *هونبره*) hōmrah.

A nearer correlative is *دغونبره* dayōmbarah, this much, and a more remote one: *هغه هونبره* hayah hōmbarah, that much.

It is understood, that *هونبره* etc. may also be used without standing in correlationship with *څو* etc.

With reference to the position of these correlatives in a sentence, it is to be observed, that *هونبره* usually precedes and is followed by *څو* etc., but the inverted position is also admissible.

هونبره ترس ځما له خرس و خوځ نه شي

څو ډه زړه دم له جاحل هراسان

I am not so much afraid of the bear and hog, as I am afraid in my heart of the ignorant. (Gulsh. II, p. 53, 2). Xush'al.

Instead of *څو* — *هونبره* as much — so much, *هونبره — څو چه* is also used; *هونبره* may even be omitted in the coordinate sentence, so that only *څو چه* indicates the correlationship.

اور ډنبه نږدې بڼه نه دی څو چه لرې هڼبره بڼه دی

Fire and cotton near (each other) is not good; the more distant (from each other), the better it is. (Gulsh. II, 174) Yusuf and Zulaiḡā.

څو چه ډیر ډیر لږ ډنډونه ډیر غمونه

بڼه هغه چه بس ټی کیږی ته کڼدک دی

As many, many enjoyments there are, so many cares there are; He is well off, on whose belly a little log of wood is enough.

(Gulsh. II, p. 68, 2.) Xush'al.

When reference is made more especially to the manner and way, in which a thing is done, *څسې* thus, may be used instead of *هونبره*, as:

ستَا ڀَ دِیدِ مِی سَوِی زِیَ ځِسی تَاژَ شَه
ځَوَ رِجَانِ گَانِدِ وَهَلِی دَ کَرَمَا سَرَد

By thy sight my burnt heart has become fresh in such a manner,
as the Basil cools the oppressed of heat.
(Gulsh. II, p. 156, 1). Ašraf ǰān.

ځَوَ (or ځَوَڼِیَ) is also used adverbially, as
long — as. Other correlative adverbial expressions are: لَکَه — ځِسی
as — so, or ځِیَ — ځِسی as — so*).

§. 113.

VII. Indefinite pronouns.

The Paštō is possessed of a great number of indefinite pronouns, as many of the Interrogatives are used at the same time as indefinite.

1) ځَوَ ǰōk, some one; any one.

As an indefinite pronoun ځَوَ is mostly referred to persons, but also to things; it may be used absolutely or connected with a noun as adjective. Its flexion is the same as that of the Interrogative.

ځَوَ ǰōk čeh signifies: any one who = he who (they — who); if a person or thing is to be made more prominent, هَغَه may be added, as: هَغَه ځَوَ ځِیَ that one, who. Instead of ځَوَ ځِیَ the position is often inverted to ځِیَ ځَوَ, he — who; ځَوَ is always put in that case, in which the Relative ought properly to stand.

*) دَا ځِسی dā hasē or دِی ځِسی dē hasē, such a one (Lat. talis) has no corresponding interrogative (qualis) in Paštō.

هه آنداز خما د سوز كله دوهيوي
چا چه نه دي آزميلي د هجران اور

When will he understand the measure of my burning,
Who has not tried the fire of separation.
(Gulsh. II, 156, 2) Āsraf ḡān.

څوک — څوک once or more repeated signifies: one — another
(Lat. alius — alius).

هر سنگ و کلوخ چه ليدۀ کيوي د دهر
واړه ککړتي دي څوک د شاه څوک د گدا

Every stone and clod of this earth, that is seen,
Are all skulls, one of a king, another of a beggar.
(Gulsh. II, p. 5. 2.) Rah'mān.

2) څه jah, something, anything; any one; some.

څه has usually reference to things, far more rarely to persons. It may be used absolutely or in connexion with a noun.

که څه وایم له هجران وایم څه له د نړۍ دې درمان وایم څه

If I say any thing, what shall I say of separation? what shall I say of this incurable pain? (Gulsh. II, p. 14) Rah'mān.

که څه مړد دی خو هغه دی په دنیا کښي
هر چه نه لري حاجت په دا دنیا

If there is a man in the world, surely it is that, who has no need (of any thing) in this world. (Gulsh. II, p. 9, 1.) Rah'mān.

څه ئي تر مړه کړه څه نړۍ په غره و ختل

Some of them were killed by him, some of them ascended the mountain. (Gulsh. I, 16) Tārīḡ-e-murassa.

In a negative sentence, in which څه is not the subject, څه must be translated by: not at all, as in such a case څه نه

only intensifies the negations. Similarly, when **خَه** in a negative sentence is used adjectively, it must be translated by: not any or none at all.

دَ مَسْتَانَوُتَر لَعْرِشْ خَه كَم نَه دَي دَ سَرِي اِسْتِقَامَت پَه دَا دُنْيَا

The standing of a man in this world is not at all less than the tumbling of drunken people. (Gulsh. II, p. 8) Rah'mān.

پَه زَوَنَدُونِ ثِي خَه اِحْسَان رَا سَرَه نَه كَر

خَه پَه كَار دَي كَه ثِي كَرِي پَه مَرِي مَرِي

In (my) lifetime he has not bestowed any kindness on me; of what use is it, if he bestow it after (my) death, death? (Gulsh. II, p. 116, 3) Xavājah Muḥammad.

After the demonstratives **هَه**, **دَا** etc. **خَه** is occasionally added to generalize more the meaning, as **هَه خَه** that (which is not nearer defined, something like that).

خَان تَه بِنَه وَاثِي بِنَه نَه كَر هَه خَه وَاثِي دَا خَه كَر

Thou speakest well to thyself, but doest not act well; that thou sayst and this thou doest. (Gulsh. II, p. 85, 2) H'amīd.

چه خَه signifies: any thing that, whatever (quodcunque); its position is often inverted to **چه خَه**.

خَه چه لَه خُولِي نَه رَاوَزِي سَرِي پَرِي پَلِيَت شِي

Whatever comes out of the mouth, by that man becomes polluted. Matth. 15, 11.

چه ثِي خَه مَقَرَر كَرِي دُو مَنَعِ ثِي كَرِه

Whatever he had appointed (for their livelihood), he stopped. **بِي خَه** (without any thing) signifies idiomatically: without reason.

3) خَو tō , some one; some.

خَو — خَو some one — another; خَو خَو , when immediately repeated, signifies: many, various, different.

خَدَايَ هَمْ خَيْلِ قُدْرَتِ خَو كَه لَوِي خَو كَه هَلَكِ كَر
نَه چِه هَرَبَنَهَرِ دِيَلِي شِي بَا لَاهَوَرِ

God has made by his own power either one great or another small;
Not that every town becomes Dehli or Lahore. Rah'mān.

دَ دِ زَمَكِي هَمْ مَخِ خَو خَو نَامَدَارَانِ وَرُ هَغَه خَه شَو

On the face of this earth were different famous men; what
has become of them? (Gulsh. I, p. 120) Bābū Jān.

خَو compounded with چَنَد (fem. چَنَدَه) forms an adjective,
which signifies: manifold.

مُحَبَّتِ نَه خَو چَنَدَه سَزَا رَا كَرِي
چِه مِي چَرِي دِي نَه چَا مَنَلِي وَعَظِ

By love a manifold punishment has been given to me; for when
have I ever minded exhortation from any one? (Gulsh. II, p. 90, 2.)
H'amīd.

خَو with the following relative چِه signifies: as much as,
as many as, as long as; now and then چِه is also dropped
and only خَو used in the sense given.

خَو وَرَخِي چِه دِي هَمْ قَيِدِ وَهْ وَارُو بُيِ خِدْمَتِ كَاوَهْ

As many days as he was in prison, they all served him.
(Gulsh. I, p. 177) Gulistān.

4) خِن (also written دِن) dine , some.

خِن dine is always used with a Plural signification; it is
generis com. Its Format. Plur. is خِنُو dinō (or دِنُو). خَوَك — خِن
signifies: some — some, some — others, like خِنِي — خِنِي .

The same meaning as **خِنِ** has **خِنِي** *qinī* (with the emphatic ī), but with this difference, that **خِنِي** *qinī* remains unchanged in the Format. Plural, whereas **خِنِ** *qine* is formed into **خِنُو** *qinō*.

دَا آدَمَ يَهْ أَصْلَ وَأَيَّ سَرَهْ وَصَلْ **خِنِي** **خِنِي** بَادَشَاهِي كَا خَوَكِ نَتَلِي

All these men are originally connected together; some, some exercise dominion, another is plundered. (Gulsh. II, p. 125) *Mīrzā Xān Ansārī*.

رَنكَارَنَكِ بُوِي زَرْغُونَهْ كَا لَهْ **خِنِي** فَائِدَهْ سَتَرَكِهْ وَاخِلِي لَهْ **خِنُو** پُوزَهْ

(The earth) produces variegated green plants, from some the eye draws advantage, from others the nose. *Gulistān*.

5) **بَعْضِي** *baʒẓē*, some (Arab.).

It is only used with a Plur. signification and always referred to persons. In the Format. Plur. it either remains unaltered or is formed into **بَعْصُو**.

6) **فَلَانِي** *falānai* or **فَلَانِي** *palānai* (Arab.), a certain one. Instead of **فَلَانِي** the form **فَلَانَا** or **فَلَانَهْ** *falānah* is also found; the feminine is **فَلَانِي** *falanaī* or **فَلَانَهْ** *falānāh*.

زَوِي دَ فُلَانَهْ دِي چِهْ دَ تَا لَهْ مُلَا زِمَانُو قَدِيمُو نَهْ وَهْ

He is the son of a certain man, who was from among thy old servants. (Gulsh. I, p. 101). *Kalīlah o Damanah*.

7) **هِيَش** *hīṭ*, any one, something, anything.

هِيَش may be used absolutely or connected with a noun; it has generally reference to things, but now and then also to persons. It is usually joined with a negation and signifies then: nobody, nothing, not at all. But also without a negation

هیچ denotes often nobody, nothing, as indicated by the whole tenor of the sentence.

هیچ is commonly used in the Singular only or with a noun in the Singular, but in poetry the Format. Plur. هیچو hīṭō is also met with.

هیچ داروئی کمرئی نه شی کوز کوز کوری حکیمان

They cannot give him any medicine; down, down look the physicians. (Gulsh. II, p. 77, 2) H'amīd.

چه بانه شی کر و قر د دنیا هیچ

هیچ سرّی به کاند فخر به دا هیچ

As the pomp and pride of the world is called a nothing, will any man be proud of this nothing? (Gulsh. II, p. 81, 4) H'amīd.

که دخوا تر آشنا قی بیلتون لیده شوای

هیچ بنده د خدای به نه وه به دا کار کدا

If before the acquaintance separation would be seen, no servant of God would be mixed up with this business. (Gulsh. II, p. 15, 3) Rah'mān.

چه امید به دروغجن مکاره ک به دا هیچ هنر د هیچو انکاره ک

Who puts his hope on a lying, deceitful woman, he makes by this foolishness a firebrand out of nothings. (Gulsh. II, p. 129, 1) Mīrzā Xān Anṣārī.

§. 144.

Beside these the Paṣtō uses a number of compound indefinite pronouns.

a) Indefinite pronouns compounded with هر har (every).

1) هر خوک har tōk, every one; whoever; fem. هر خوک

Format. masc. هر چا.

2) هَر خَوَّجَه har tō, however much or many, or هَر خَوَّجَه *).

3) هَر خَه har t̄ah, whatever, every thing.

4) هَر يَو har yau, fem. هَر يَوَه harāh yauāh; Format. masc.

هَر يَوَه harāh yauāh **), Format. fem. هَر يَوِي harē

yauē; every one. It is only used in the Singular and properly a pronominal adjective.

هَغَه چَه هَه يَوَلَسَم سَاعَت مَرَدُور شَوِي وَر هَرَه يَوَه يَوَه يَيَسَه بِيَا مُونَدَه

Of those, who had become labourers at the eleventh hour, every one received one Paisā. Matth. 20, 9.

b) Indefinite pronouns compounded with بَل bal, another, and نَوَر nōr, another.

1) بَل خَوَّك bal tōk another, fem. بَلَه خَوَّك. Format. masc.

بَل چَا bal t̄ā.

2) بَل يَو bal yau, another one, fem. بَلَه يَوَه balāh yauāh;

Format. masc. بَلَه يَوَه balāh yauāh, fem. بَلِي يَوِي

balē yauē. It is only used in the Singular and properly a pronominal adjective.

*) هَر خَوَّ is also used in an adverbial sense: how much soever; هَر خَوَّ كَه is used in the sense of an adversative particle, although.

**) هَر takes also the termination āh for euphony's sake, in order to conform with هَر يَوَه yauāh.

3) بَلْ څه bāl ʔah, something else, other thing.

4) نور څوک nōr ʔōk, another, fem. نور څوک; Format. masc.

نور څوک — نور څوک; نور څا nōr čā, and fem. نور څوک;
one — another; some — another.

5) نور څه nōr ʔah, other thing, something else.

6) نور هيڅ nōr hīʔ, anybody else; anything else.

c) Indefinite pronouns compounded with کوم or کم.

1) کوم څوک or کم څوک any one, whoever; fem. کومه څوک;
Format. m. Sing. کوم څا.

2) کوم څو or کم څو, any one; properly a pronominal adjective and inflected in the same way as the interrogative §. 110, 4.

په هر صورت چه وی په نا آشنا عالم کېږي کدړان کوم څوک می به
په ټټه بد حال واقف نه وی

Of whatever kind my livelihood may be amongst strange people, nobody will be aware of my good or bad condition (Gulsh. I, p. 168) Gulistān.

d) Indefinite pronouns compounded with هيڅ hīʔ.

1) هيڅ څوک hīʔ ʔōk, usually written هيڅوک hīʔōk, any one; it may also be referred to things: any (thing); with a negation: nobody, nothing. څوک only is inflected.

- 2) (نور هیتخ hīt nōr (the same as هیتخ نور), any body;
any (thing) else; fem. هیتخ نوره.

In the same way other indefinite pronouns or pronominal adjectives may be joined with هیتخ, as هیتخ یو (with a negation) none at all.

دو نوم دی پاتو کپړی نور به هیتخ څوک پاتو نه شی

The only thing is the name, that remains, nothing else will remain. (Gulsh. II, p. 53, 3) Xush'al.

e) Indefinite pronouns compounded with یو yau (one).

- 1) یو څو yau tō, some, (a number of), different.

It is only used in a Plural sense and is not subject to any change for gender, number or case.

- 2) یو تر بله yau tar balaḥ or یو د بله yau da balaḥ, one after the other, or one with the other, amongst each other. It remains quite unchanged and the case, in which یو should stand, is taken up by the pronominal suffix یی by him (her, them) or by a noun in the Instrumental.

په هر ښاخ یی د کلبین و یو څو چیغی

On every branch of its rose-bush were different noises.
(Gulsh. II, p. 142, 3) Kā'im xān.

القصه پېښتنو ملک د قندهار یو تر بله قسمت کړی وه حصه د ترینو
په مینځ کېږي د کند او د زمند واقع شوی وه یو تر بله د دواړو درولو
په حمایت نه رسیده

To be short, the Afghāns had divided amongst themselves the country of Qandahār, the portion of the Tarīns had fallen between Kand and Zamand; one after the other did not come to the assistance of both brothers *). (Gulsh. I, p. 5) Tārīḡ-e murassas.

§. 115.

VIII. Pronominal adjectives.

Besides the pronominal adjectives, which have partly been mentioned already, the Paštō uses the following:

ټل ټال, fem. ټل ټالāh, another **).

ټول ټول, fem. ټول ټولāh, all, whole ***).

ټول ټول, fem. ټول ټولāh, all (com.).

ټول ټول, fem. ټول ټولāh, both (com.).

ټول ټول, fem. ټول ټولāh, much. ټول ټول, fem. ټول ټولāh, much.

ټول ټول ټول ټولāh, many another.

ټول ټول, fem. ټول ټولāh, another. ټول ټول, fem. ټول ټولāh, another.

all the rest. ټول ټول, fem. ټول ټولāh many other.

*) I. e. the two brothers did not come to the assistance of each other.

**) Also pronounced bul. It is apparently the Sansk. पर.

***) ټول is the Sindhī ټولو, society, band, Hindī ټول. It seems to be non-ārian.

†) ټول is the Sindhī-Hindī ټول, heap; very likely non-ārian.

††) ټول is the Hindī ټول (Sansk. ټول following), in Paštō with abscission of initial a and change of v to n.

وَارَه vāraḥ *), all (com.); only used in the Plural.

هَر har, fem. هَرَه harāh, every.

هَمَه hamah, all (com.), only Plur.

On the flexion of جَمَلَه, دَوَارَه, وَارَه and هَمَه see §. 90; the others are regular adjectives and inflected according to their several terminations.

VI. Section.

The Verb.

§. 116.

I. Formation of the verbal themes.

We have seen already (§. 14), that the Infinitive of all Paštō verbs terminates in *al* and is, properly speaking, a verbal noun. The Infinitive as such does therefore not exhibit the root of the verb, this must be looked for in the Imperative, which alone contains the pure base of the verb.

It cannot be seen therefore from the Infinitive as such, of what class a verb is, but only from its signification.

There are three classes of verbs in Paštō, viz: intransitive (or neuter), transitive (or active) and causal verbs.

1) Intransitive or neuter verbs.

According to their formation we must distinguish three classes of intrans. verbs:

a) Such as add to the verbal theme itself the Infinitive termination *al*, as: خَتَل *χat-al*, to ascend, وَتَل *vat-al*, to issue, مَرَل *mṛ-al*, to die.

*) وَارَه is the Sansk. सर्व, (Hindī सारा), by the medium of the Zendic *haurva* (Paštō *au* = *ō* = *v*).

b) Such, the theme of which ends in -ēd and which retain this through all the tenses and moods. These are of two kinds; they are either primitive neuter verbs (with a passive form), or they are originally derivative verbs (as mentioned under c), the nominal theme of which has either become obsolete or which have become primitive verbs by usage. We shall therefore call them primitive intransitive verbs, ending in -ēd-. There is a great number of them, e. g. **بہیدل** bah-ēd-āḷ, to flow (Sindhī **वहणु**), **کھیدل** kḥ-ēd-āḷ, to crawl; **وہیدل** vēr-ēd-āḷ, to be afraid (**وہرہ** vērāh, fear).

c) Proper derivative verbs, which are compounded of a substantive or adjective and the verbal theme of which necessarily ends in -ēd, as: **بدلیدل** badal-ēd-āḷ, to be changed (from **بدل** subst., change), **خبریدل** ḫabar-ēd-āḷ, to be informed (from **خبر** s., information). In this way from most adjectives and from a great number of substantives derivate verbs are formed, which are quite peculiar to the Paštō. It is to be noticed, that those adjectives, which in the feminine shorten ū and ō to a (§. 86), are subject to the same vowel-change before the termination -ēd, as **زیدل** zar-ēd-āḷ, to become old, from **زور** zōr (fem. **زرہ** zar-āh); **رندیدل** rand-ēd-āḷ, to become blind, from **روند** rūnd (fem. **رندہ** rand-āh). In the same way some other adjectives, which retain ō in the feminine, shorten it to a before the termination -ēd, as **رغیدل** ray-ēd-āḷ, to get better, to become healthy, from **روغ** (fem. **روغہ** rōy-āh). The monosyllabic adjectives however, which contain the vowel ī, retain the same before the termination -ēd, as **تریخیدل** trīḫ-ēd-āḷ, to become bitter, from **تریخ** (fem. **ترخہ** tarḫ-āh); **تریویدل** trīv-ēd-āḷ, to become sour, from **تریو** trīv (fem. **تروہ** tarv-āh).

When the substantive or adjective ends in a vowel or in āh, āh, compositions are generally avoided and the auxiliary verb کیدل kēd-ḡl, to be made, is employed, to make up the idea of a derivative verb, as: اَوَدَ کیدل ūdāh kēd-ḡl, to be made asleep, to go to sleep; سَتَرَ کیدل starai kēd-ḡl, to become tired; لَکِیَا کیدل lagiā kēd-ḡl, to be applied. But such like forms are also found (especially in poetry), as: تَیریدل tēr-ēd-ḡl, to be sharpened (from تَیر tēr-ḡh, sharp), not to be confounded with تَیریدل tēr-ēd-ḡl, to pass, from تَیر passed; پَیدَا تَیدل paidā-ēd-ḡl, to be created, from پَیدَا pēdā; لَوِیدل lōy-ēd-ḡl, to become great, from لَوِی; وَادَیدل vād-ēd-ḡl, to be married, from وَادَ vādāh, marriage (besides وَادَ کیدل vādāh kēd-ḡl).

With reference to the last two classes of intrans. verbs ending in ēd-ḡl *), there can be hardly a doubt, that the termination -ēd constitutes a verb by itself. The Imperative (Present, Subjunctive and Future) of these verbs ends, as we shall see hereafter, in ēž- (-ēg-). This verbal termination -ēž- (-ēg-) is apparently nothing else but the Sindhī verb किजणु ki-j-aṇu, to be made, the passive of कारणु, to make (instead of किर्जणु kir-j-aṇu or कर्जणु kar-j-aṇu), r having been elided before the palatal j (the sign of the passive). When the verbal theme kij- is added to the noun, an elision of k takes place according to a common Prākṛit rule, so that ij = ež remains. In the Infinitive (as in the Imperfect) -ež (= kež) has been hardened to -ēd-ḡl (= kēd-ḡl). But the Sindhī itself changes frequently j to dy, which in Paṣtō has become simple d. Thence it comes, that it may be optionally said in Paṣtō: کیدل اَوَدَ and وَادَیدل, because both are identical in form and signification.

*) At the first look one might be tempted, to compare the Paṣtō ēd-ḡl with the Persian termination idan, as the Persian also forms its derivative verbs by means of this termination. But this termination idan is dropped in Persian in the Imperative and Present, whereas in Paṣtō it is retained throughout. About the Persian Infinitive termination see §. 125, 4, note.

In the same way the primitive intransitive verbs ending in -ēd are to be explained, though now in most cases it cannot be shown, how they are compounded. But also with reference to these the Sindhī gives us a hint. In Sindhī many intransitive verbs take the passive termination जणु j-anu, without any change in signification; similarly in Paṣtō some intrans. verbs have still two terminations, one in ʾal and one in ēd-ʾal, as: درومل drūm-ʾal or دروميدل drūm-ēd-ʾal, to go.

§. 117.

2) Transitive verbs.

The theme of most trans. verbs ends in a consonant (or even in a conjunct consonant), more rarely in a semivowel; e. g. موندل mūnd-ʾal, to obtain; کڻل kṣ-ʾal, to draw (instead of کڻل kiṣ-ʾal); نيول nīv-ʾal, to take; ويال vay-ʾal, to speak.

All trans. verbs end in ʾal, with the exception of three, which end in -ēd-ʾal; these are: آڙيدل āvrēd-ʾal (آڙيدل ārvēd-ʾal) to hear, بلوسيدل blōsēd-ʾal, to annoy and پڻتيدل puṣtēd-ʾal, to ask. Their formation is curious, as the termination -ēd- cannot be considered as an integral part of the verbal theme, because it is dropped again in the Imperative.

Many verbs are considered as transitive in Paṣtō, which we are wont to look upon as intransitive; e. g. خندل xand-ʾal, to laugh; ڙڙل ẓar-ʾal, to lament; ڊنگل dang-ʾal, to jump etc.

§. 118.

3) Causal verbs.

Nearly from every intransitive or transitive verb a causal may be formed, by adding the termination -av-ʾal to the verbal theme.

A) From intrans. verbs the causal is formed in the following way:

a) Those intrans. verbs ending in *al*, which do not change the final consonant in the Imperative, simply add the termination *-av-al* to the verbal theme, after dropping the Infinitive termination *al*, as:

تَبَّهَل *tḥ-ḥal*, to flee, Imper. تَبَّهْ *tḥ-ah*, caus. تَبَّهَلْ *tḥ-av-al*, to make flee.

دَرَبَلْ *drab-al*, to fall in, Imper. دَرَبْ *drab-ah*, caus. دَرَبَلْ *drab-av-al*, to make fall in, to pull down.

b) But those intrans. verbs, which in the Imperative change the verbal theme, add the causal termination *-av-al* to the theme thus changed, as:

آلَوَتَلْ *ālvat-al*, to fly, Imper. آلَوْ *ālvaz-ah*; caus. آلَوَلْ *ālvaz-av-al*, to cause to fly.

خَتَلْ *ḫat-al*, to ascend, Imper. خَبْ *ḫēḥ-ah*; caus. خَبَلْ *ḫēḥ-av-al*, to cause to ascend.

كَبَّيْنَسَتَلْ *kḥē-nāst-al*, to sit down, Imper. كَبَّيْنْ *kḥē-n-ah*; caus. كَبَّيْنَلْ *kḥē-n-av-al*, to make sit down.

c) Those intrans. verbs, the theme of which ends in *-ēd-al*, be they primitive or derivative, drop *-ēd-al* before the termination *-av-al*, as:

رَغَبَدَلْ *ryar-ēd-al*, prim. verb, to wallow, caus. رَغَبَلْ *ryar-av-al*, to make wallow.

وَرَبَدَلْ *vōr-ēd-al*, prim. verb, to rain, caus. وَرَبَلْ *vōr-av-al*, to cause to rain.

مَاتِيدَلْ *māt-ēd-al*, derivat. verb, to be broken (مَات), caus. مَاتَلْ *māt-av-al*, to break.

B) Transitive verbs add the caus. termination *-av-al* to the verbal root, as exhibited in the Imperative. Those verbs however, which lengthen *a* in the Imperative, shorten it again before the caus. termination. E. g.

خَنَدَلْ *ḫand-al*, to laugh, Imper. خَانْدْ *ḫānd-ah*; caus. خَنَدَلْ *ḫand-av-al*, to make laugh.

آوَرَدَل āvrēd-ḡl, to hear, Imper. آوَرَه āvr-ah; caus. آوَرَوَل āvr-av-ḡl,
to cause to hear.

لَوَسْتَل lvast-ḡl, to read, Imper. لَوَه lval-ah; caus. لَوَلَوَل lval-av-ḡl,
to make read.

Defective verbs, which substitute in the Imperative another verbal root, form their causal, as far as it is used, from the Infinitive, as:

آغُسْتَل āyust-ḡl, to clothe, Imper. آغُنْدَه āyund-ah; caus. آغُسَوَل āyust-av-ḡl, to cause to clothe.

يَاڦَل yaṣ-ḡl, to place (not used in the Imper.), caus. يِيڦَوَل yaṣ-av-ḡl, to cause to place.

In the formation of the causal verb too the Paṣtō has had recourse to a composition and totally abandoned the old causal formation, the remnants of which we still find in the Sindhī — Hindī and in the Persian (ā, ān). The causal termination -av-ḡl is nothing else but the verb کَوَل kav-ḡl, to make, to do, initial k being elided (as in the case of کِيَدَل), when added to a verbal theme. This may be clearly seen from the circumstance, that the form -av-ḡl is generally not added to such nouns, which end in a vowel or ḡh and āh, but in this case the full form کَوَل kav-ḡl is used, as: فَنَا کَوَل fanā kav-ḡl, to destroy, وَعَدَه کَوَل vaṣdāh kav-ḡl, to make a promise; but we find also وَادَوَل vād-av-ḡl, to cause to marry (cf. 116, 1, c).

The etymology of کَوَل seems to be the following. We have in Paṣtō two verbs, which are quite identical in signification, کَرَل kr-ḡl and کَوَل kav-ḡl, to make, to do. کَرَل is the Sindhī करणु, Pers. کردن (Sansk. कृ); in Sindhī already r may be dropped, as कजि ka-je, do thou (for r may be also dissolved into a in Prākṛit),

and so it has been likewise elided in Paštō, so that ka-*al* stands for *kr-*al**. For euphony's sake *v* is inserted = *ka-v-*al***)).

There is also a number of pure causals in Paštō, i. e. such verbs, which are only preserved in the causal form, as: *آچول* *āč-av-*al**, to throw, *لمسول* *lams-av-*al**, to instigate etc.

The Paštō is no longer possessed of a proper passive voice, but must have recourse to a composition, like the Persian, as will be seen in its proper place.

§. 119.

4) Verbal prefixes.

With primitive verbs prefixes (prepositions or adverbs) may be connected, as in Persian, which more or less modify the original signification of a verb. The prefixes, as a rule, quite coalesce with the verb, but some of them may again be separated from the verbal root in some tenses (by the interposition of the negative adverb *نه*, not, or a pronominal suffix, see §. 171). These prefixes are:

آ, Sansk. *आ*, to, as: *آرېدل* *ā-rv-ēd-*al**, to hear (*आ + श्रु*); inseparable prefix.

آل *āl*, only joined to *وتل*, to come out, as: *آلوتل* *āl-vat-*al**, to fly; caus. *آلوزول* *āl-vaz-av-*al**, to make fly; inseparable prefix. Its etymology is obscure.

بيا *biā*, again, only joined to *موندل*, to get, as: *بياموندل* *biā-münd-*al**, to get, to recover; separable prefix (Pers. *باز*, Sansk. *पश्चात्*).

پرا *prā*, only used in *پرائتل* *prā-nat-*al**, to loosen, to open. Pers. *فرا* or *فر*, Zend *fra*, Sansk. *प्र*. Inseparable prefix.

*) Similarly *نيړل* *nī-v-*al**, to take, Sindhi *निचणु* *ni-aṇu* (Sansk. *नी*).

پری prē (also written پِر), as: پریډل prē-žd-əl, to give up;
پریډول prē-šōd-əl or پریډول prē-šv-əl, to give up*),
پریکول prē-kav-əl, to cut, so sever; پریوتل prē-vat-əl, to
drop, to fall down. پری corresponds to the Persian فِری
(فِر), Zend fra, Sansk. ॡ, on, onward. Separable
prefix.

جَار jār, back, only used in the two verbs: جَاروتل jār-vat-əl,
to return and جَاریستل jār-yast-əl, to turn or bring back.
It has already so thoroughly coalesced with the verbal
root, that in the Imperative the prefix ُ may be used with
these verbs. Its etymology is obscure. Inseparable
prefix.

کِبی kṣē or only کی kē, in. It is joined to verbs
denoting to sit, to put, as: کِبیاسل kṣē-bās-əl, to
insert, to implant, کِبیډل kṣē-žd-əl, to put down,
کِبیناستل kṣē-nāst-əl, to sit down. Separable prefix.

ن n, in, as: نغوتل n-γvat-əl, to attend to; نجتل n-žat-əl,
to thrust in, etc. It corresponds to the Sansk. नि, Persian
ni (na, nu); in Paštō final i of ni has been dropped. In-
separable prefix.

نَن nana, within (adv.), only used with the two verbs
نَنوتل nana-vat-əl, to enter and نَنیستل nana-yast-əl, to
insert, to introduce. It is perhaps a mutilation of the Sansk.
अन्तर (अन्तर). Separable prefix.

*) All these verbs literally signify: to put away.

رُ vō, as: رَوَّغَلْ vō-rayl-ā, to come (instead of رَاغَلْ *);
 وُشَكَلْ vō-šk-ā, to draw out (= شَكَلْ). This prefix, which
 is used only in a few verbs, corresponds to the Persian اَو, ā
 (as اَوْتَنَادَن (ف) or أَف, Pārsī ā (ava), Zend aivi (aibi),
 Sansk. अभि (on, towards). Inseparable prefix.

Like the preceding prefixes the pronouns رَ (to me, to us),
 دَر (to thee, to you) and دَر (to him, her, them) are also joined to
 verbs, forming thereby a sort of compound verb, as: رَاكَوَلْ
 rā-kav-ā, to make to me = to give (to me), دَرَاكَوَلْ dar-kav-ā, to
 give to thee, وَرَاكَوَلْ var-kav-ā, to give to him, her, them. Some
 verbs, compounded with رَ and دَر have already received a fixed
 signification, without special reference being had to the pronoun,
 as: رَاَتَلْ rā-tl-ā, to come (literally: to go to me), رَاغَلْ rā-yl-ā,
 to come (to go to me); وَرَاَتَلْ var-tl-ā, to go (to go to him, them),
 وَرَاغَلْ var-yl-ā, to go (to him, them); رَاَنِیَوَلْ rā-nīv-ā, to seize
 (to take to me); رَاَوَرَلْ rā-vr-ā, to bring (to me, us); رَاَوَسْتَلْ
 rā-vast-ā, to bring here (to me, us), وَرَاَوَسْتَلْ var-vast-ā, to bring
 or send there (to him, them). In the modern language رَ and دَر
 are thus frequently prefixed to verbs, to indicate the direction,
 as: رَاَوَاتَلْ rā-vat-ā, to come out (in this direction), وَرَاَخَاتَلْ
 var-xat-ā, so ascend (there, in that direction).

*) Not to be confounded with وَرَاغَلْ var-yl-ā, to go (to him,
 them etc.).

II. Formation of the Imperative.

The root of the Paštō verb, as noticed already, must be sought for in the Imperative, which exhibits the pure verbal theme. From the Imperative is derived the Present, the Subjunctive Present and the Future.

The Paštō Imperative has only two persons, the II. pers. Sing. and the II. pers. Plural. The II. pers. Sing. is formed by the termination *ah*, the II. pers. Plural by the termination *aī* *). Instead of *aī* the termination *ānṛaī*, which corresponds somewhat more to a Precative, is also now and then met with, before which the final consonant of the verbal root must be dropped, as: **وَآخَانِرَيِّ** *v-āḫ-ānṛaī*, take ye, please to take, instead of **وَآخَلَتَيِّ** *v-āḫl-aī*, from **آخَسْتَل** *āḫist-aḷ*; **وَكَانِرَيِّ** *vō-k-ānṛaī*, do or make ye, instead of **وَكَوَتَيِّ** *vō-kav-aī*. This termination however is only found in transitive verbs. The origin of this termination is doubtful, as the cognate idioms offer no analogies.

Both these terminations, *ah* and *aī* are added to the root of the verb, after the Infinitive affix *ḡh* has been dropped, as:

تَبِيل *tṣ-ḡl*, to flee, Imper. Sing. **تَبِهْ** *tṣ-ah*, Plur. **تَبِيْ** *tṣ-aī*.

اَنَكِيْل *angēr-aḷ*, to suppose, Imper. Sing. **اَنَكِيْرَهْ** *angēr-ah*, Plur.

اَنَكِيْرَيِّ *angēr-aī*.

But as the formation of the Imperative is subject to a great many irregularities, as in Persian, we must enter into particulars.

A. The Imperative of intransitive verbs.

1) Primitive verbs ending in *ḡl*.

These verbs we have to divide into the following classes:

a) Such, as do not change the verbal theme in the Imperative. They are proportionally few in number, as:

*) The Paštō has preserved the old Prākṛit termination of the Sing. *a*, whereas in the modern Indian vernaculars it has been dropped

درَبَد drab-ā, to fall in, Imp. دَرَب drab-ah.

دُرُومَل drūm-ā, to go, Imp. دُرُوم drūm-ah.

تَمَل taml-ā, to lie down, Imp. تَمَل taml-ah.

سَهَل sah-ā, to endure, Imp. سَهَل sah-ah.

مَرَل mr-ā, to die, makes so far an exception, that the cerebral r is changed to a dental, Imp. مَر mr-ah.

b) Those verbs, the theme of which ends in ت, change the same in the Imperative to ز, as:

وَتَل val-ā, to come out, Imp. وَز vaz-ah (وَز vuz-ah). Similarly the compounds of وَتَل, as:

آلَوَتَل āl-val-ā, to fly, Imp. آلَوَز āl-vaz-ah.

پَرِوَتَل prē-vat-ā, to fall down, Imp. پَرِوَز prē-vaz-ah.

جَارَوَتَل jār-vat-ā, to return, Imp. جَارَوَز jār-vaz-ah.

An exception from this rule is:

خَتَل xat-ā, to ascend, Imp. خِيز xēž-ah.

This verb however is shortened from the Persian خاستن and has therefore in the Imperative likewise recourse to the Persian Imper. خیز, with transition of ز to ز.

The following verbs are irregular and cannot be brought under any rule:

چَاوَدَل čāvd-ā, to split, Imp. چَو čav-ah.

سَوَل sv-ā, to burn, Imp. سَوَاق svāq-ah (or سَوَز svaz-ah).

This verb (Sindhī जलणु, Sansk. जल) recurs to the Persian Imper. سوختن. (سوختن).

already (with the exception of the Sindhī). The Plur. termination ai corresponds to the Prākṛit ha, Sansk. ध, Sindhī and Hindī ō.

شَوَل šv-ał, to go, to become (Pers. شَدَن), Imp. شَه š-ah, with ejection of the semivowel v, instead of شَوَه šv-ah.

كَبِينَاستَل kṣē-nāst-ał, to sit down, Imp. كَبِينَه kṣē-n-ah. (Pers. نِشِستَن ni-sīstan, Sansk. ni-ṣad).

§. 122.

2) Verbs ending in ēd-ał.

a) Primitive verbs.

These form the Imperative by changing -ēd to ēž (ēg), to which the personal terminations are added, as:

رَبْرِيدَل rabr-ēd-ał, to be perplexed, Imp. رَبْرِيَه rabr-ēž-ah, Plur. رَبْرِيَتِي rabr-ēž-aī.

That the termination -ēd-ał is originally a separate verb (= كِيدَل), as shown in §. 116, is further seen from the circumstance, that a certain number of primitive verbs ending in -ēd-ał drop the termination ēž (ēg) again in the Imperative (and consequently in the Present, the Subjunctive Present and the Future). These are:

اَوْرِيدَل ōr-ēd-ał, to rain, Imp. اَوْرِيَه ōr-ah.

اَوْسِيدَل ōs-ēd-ał, to exist, to dwell, Imp. اَوْسِيَه ōs-ah.

بَرِيَشِيدَل brēš-ēd-ał, to glitter, Imp. بَرِيَشِيَه brēš-ah.

پَاٹِيدَل pāt-ēd-ał, to rise, Imp. پَاٹِيَه pāt-ah.

پَاٹِيدَل pā-ēd-ał, to remain, Imp. پَاٹِيَه pay-ah.

تَاشْتِيدَل tašt-ēd-ał	} to flee; Imp.	تَاشْتِيَه tašt-ah
خَاشْتِيدَل ḫašt-ēd-ał		خَاشْتِيَه ḫašt-ah.



تَخِيدَل taṭēd-aḷ, to leek, Imp. تَاخَه tāt-ah*).

رَغِيدَل ryaṛ-ēd-aḷ, to wallow, Imp. رَغَرَه ryaṛ-ah.

رِهِيدَل rēžd-ēd-aḷ, to vibrate, Imp. رِهَرَه rēžd-ah.

زَغِيدَل zyāl-ēd-aḷ, to run, Imp. زَغَلَه zyāl-ah.

زِهِيدَل zēž-ēd-aḷ, to be born, Imp. زِهَرَه zēž-ah.

غُرِيدَل ġurz-ēd-aḷ, to leap, Imp. غُرَزَه ġurz-ah.

گِرِيدَل ġirz-ēd-aḷ, to go about, Imp. گِرَزَه ġirz-ah.

لَوِيدَل lvaṛ-ēd-aḷ, to be severed, Imp. لَوَرَه lvaṛ-ah.

وَرِيدَل varzēd-aḷ, to fly, Imp. وَرَزَه varz-ah.

يَشِيدَل yaš-ēd-aḷ, to bubble, Imp. يَشَه yaš-ah.

But all primitive verbs ending in -ēd-aḷ, may drop the termination -ēd (i. e. kēd-aḷ), when the action is only generally referred to or not actually occurring in the presence of the speaker. But when the action is represented as occurring actually in the presence of the speaker or when it has a proximate application, the termination -ēd- (ēž-) must be used, the verbs exhibited in the preceding list alone being excepted.

b) Derivative verbs.

These form their Imperative either like the primitives, by changing -ed- to ēž- (ēğ). This, as a rule, is the case, when the negation مَم lest (ne) be joined with the Imperative; but this form of the Imperative is also used in the absense of مَم, especially in the more modern levelling language. Or they dissolve themselves into their constituent parts and join to the noun (substantive or adjective) the Imperative of the auxiliary verb شَوَل, to become,

*) تَخِيدَل lengthens the short root-vowel in the Imperative.

namely *شَه* *šah*, Plur. *شَئِي* *šaī*, which is substituted for *كَبِيرَه* *kēž-ah*, which is not in use. (§. 164). E. g.

مَه بَدَلِيدَل *badal-ēd-āḷ*, to be changed, with *مَه* (ne): *مَه بَدَلِيدَه*

mah badal-ēž-ah, be not changed; else: *بَدَل شَه* *badah*

šah, Plur. *بَدَل شَئِي* *badal šaī* (from *بَدَل* s. m. change).

زَرِيدَل *zar-ēd-āḷ*, to become old, with *مَه*: *مَه زَرِيدَه* *mah zar-ēž-ah*,

Plur. *مَه زَرِيدَوَتِي* *mah zar-ēž-aī*, do not become old; else:

زَوَر شَه *zōr šah* masc., *زَرَه شَه* *zar-āh šah*, fem., become

old; Plur. *زَارَه شَئِي* *zārah šaī*, *زَرِي شَئِي* *zarē šaī*, fem.,

become ye old.

According to §. 124 the use of the Imperative prefix *و*, *vō* is not allowed in these cases.

It is understood, that the adjective, with which the derivative verb is compounded, must agree with its subject, as implied by the auxiliary verb, in gender and number. But also substantives, when ending in a consonant, are often treated as adjectives (especially in poetry) and may assume a feminine termination (*āh*), as:

لَه دِي کَوَتِي شَه مَعْلُوم چَه شَاهَزَادَه دَي

Bahrām, V. 389. دَزَرَه خَال ټِي کَرَه مَعْلُوم تَر شَه خَبَرَه

From this finger-ring it became known, that he is a prince;
Make known the state of his heart, become acquainted therewith!

Many derivatives, especially those, which are compounded with a substantive, only use the termination *-ēž-ah* in the Imperative, i. e. they are quite treated as primitive verbs, as: *وِيرِيدَل* *vēr-ēd-āḷ*, to be afraid (from *وِيرَه* *vērāh*, fear); *خَارِشْتِيدَل* *xārišt-ēd-āḷ*, to itch (from *خَارِشْت*, the itch); *پَوَهِيدَل* *pōhēd-āḷ*, to be informed, to understand (from *پَوَه*, knowing, adj.), but the Imperative *پَوَه شَه* *pōh šah* is also in use. Usage alone is herein a sure guide.

§. 123.

3) Defective verbs.

There is a number of defective verbs, which substitute a different root in the Imperative (and partly also in the other tenses), whereby the conjugation of the verb is rendered somewhat complicate. These are:

تَلَّ tl-al } to go. Imp. هَ q-ah, which is to be referred to the
 تَارَ tāṛ-al } Hindī जाना, to go. From the (obsolete) theme
 لَارَ lār } comes the Imperative لَارْ šah, be gone (لَارَ participle
 praeterite, gone). The Imperative of شَوَّلَ with the prefixed pro-
 noun وَر var is also substituted for any of these roots, as: وَرْ šah
 var šah, go (to him etc.), Plur. وَرْ شَتَّى var šaī.

The compounds of تَلَّ are treated in the same way, as:
 رَا هَ rā-ḡah, come وَرْ هَ go (to him etc.), or رَا هَ (*) rā-šah, come,
 وَرْ شَه var-šah, go; دَرْ هَم dar ḡ-am, I come to thee, or دَرْ شَم
 dar šam.

تَمَلَّسْتَل tamlāst-al }
 تَمَلَّ taml-al } to repose, Imp. تَمَلَّ taml-ah.
 مَلَّسْتَل mlāst-al }

رَا غَلَّ rā-ḡl-al } to come (to go to me), Imp. رَا هَ rā-ḡ-ah or
 وَرْ غَلَّ vō-raḡl-al } رَا هَ rā-šah.

رَا غَبَدَل ryaṛ-ēd-al }
 رَا غَبَتَل ryašt-al } to wallow, Imp. رَا غَبَّ ryaṛ-ah.

*) Instead of رَا هَ, we find often رَا هَ, rā-ešah, with euphonic inserted e.

$\left. \begin{array}{l} \text{زَغَاسْتَدَل} \text{ } z\gamma\ddot{a}st-\dot{a}l \\ \text{زَغَايَاسْتَدَل} \text{ } z\gamma\ddot{a}št-\dot{a}l \\ \text{زَغَالِيدَل} \text{ } z\gamma al-\ddot{e}d-\dot{a}l \end{array} \right\} \text{ to run, Imp. } \text{زَغَلِه} \text{ } z\gamma al-\text{ah.}$

$\left. \begin{array}{l} \text{زَوَوَل} \text{ } z\ddot{o}v-\dot{a}l \\ \text{زَوِيْزَدَل} \text{ } z\ddot{o}ž-\ddot{e}d-\dot{a}l \end{array} \right\} \text{ to be born, Imp. } \text{زَهَرِه} \text{ } z\ddot{e}ž-\text{ah.}$

$\left. \begin{array}{l} \text{كَنِيشَنَاسْتِيدَل} \text{ } k\ddot{s}\ddot{e}-n\ddot{a}st-\ddot{e}d-\dot{a}l \\ \text{كَنِيشَنَاسْتَدَل} \text{ } k\ddot{s}\ddot{e}-n\ddot{a}st-\dot{a}l \end{array} \right\} \text{ to sit down, Imp. } \text{كَنِيشَنِه} \text{ } k\ddot{s}\ddot{e}-n-\text{ah.}$

$\left. \begin{array}{l} \text{لَوِيْزَدَل} \text{ } lva\dot{r}-\ddot{e}d-\dot{a}l \\ \text{لَوِيْشَدَل} \text{ } lvušt-\dot{a}l \end{array} \right\} \text{ to be severed, Imp. } \text{لَوَرِه} \text{ } lva\dot{r}-\text{ah.}$

$\left. \begin{array}{l} \text{نَشَاتَدَل} \text{ } n\ddot{s}at-\dot{a}l \\ \text{نَشَالَدَل} \text{ } n\ddot{s}al-\dot{a}l \text{ (obsolete)} \\ \text{نَشَالِيدَل} \text{ } n\ddot{s}al-\ddot{e}d-\dot{a}l \end{array} \right\} \text{ to stick to, Imp. } \begin{array}{l} \text{نَشَالِه} \text{ } n\ddot{s}al-\text{al} \\ \text{نَشَالِيْزِه} \text{ } n\ddot{s}al-\ddot{e}z-\text{ah} \end{array}$

§. 124.

The Imperative prefix ' , vö.

The prefix ' , vö, ' ,*) voh is usually (but not necessarily) put before the Imperative, as in Persian ب , which, though short,

*) It is difficult to say, what the etymology of this prefix is. We believe, that the prefix of the Imperative is not identical with the prefix of the Imperfect and Aorist, though it outwardly quite coincides with it (as also in Persian). The prefix of the Imperative seems to have sprung from the Sanskrit भाव्य, Pers. بایستن. The Pārsī from is ba, with which the Paštō is closely connected; ٻ is a later pronunciation, which, according to the sequence of the vowels, is often pronounced bu (بُو bu-gū, say, not بُو bi-gū), Cf. §. 133, note.

attracts the accent, wherever possible *), as: **وَكْرَاهُ** vó kr-ah, do, **وَكَاوَاهُ** vó kav-ah, make, but **وَتَبَتَّاهُ** vó tášt-ah, flee! When a verb commences with long a, the prefix **وُ** coalesces with it to v-ā, as: **وَالْوَزَّاهُ** v-ālvaz-ah, fly, from **آلَوَاتِلَ** āl-vat-āl; before the other initial vowels **وُ** is preserved, as: **وَإِخْبِرَاهُ** eš axxēr-ah, plaster, from **إِخْبِرَل** to plaster.

With some verbs however the prefix **وُ** is never used; these are:
أَوْسِدَل ōs-ēd-āl, to remain, exist, Imp. **أَوْسَاهُ** ōs-ah.
خَمَلَل ṭaml-āl, to lie down, Imp. **خَمَلَاهُ** ṭaml-ah.

All verbs, which are compounded with a prefix ***) (§. 119), do not take the prefix **وُ**, as: **كَبَّيْنَاهُ** sit, **نَنَاوَزَاهُ** nana-vaz-ah, come in. The verbs compounded with the prefixes **آ**, **آل**, **جَار** and **ن** are alone excepted, as the language no longer treats them as prefixes, but as an integral part of the verbal root. When the pronouns **رَا**, **دَر** and **وَر** retain strictly their pronominal signification, they do not affect the verb in any way and the prefix **وُ** may be used as with any other primitive verb, but when **رَا** and **وَر** have given up their strict pronominal signification, they are considered as (separable) prefixes and the use of the prefix **وُ** is prohibited, as: **رَاكْرَاهُ** rā-kr-ah, give, **رَاقَاهُ** rā-q-ah, come (**رَا شَه**).

*) When the verb contains two short syllables, the accent is drawn on **وُ**, but when a syllable of the verb is long (by nature or position), the accent is laid upon that.

) When **أَمَ, lest, is used with the Imperative, the prefix **وُ** is strictly excluded, as two prefixes cannot be admitted in the Imperative; the Imperative of the Passive makes an exception from this rule, see §. 171.

Derivative verbs, when forming the Imperative by ēž-ah, do generally not take the prefix جُ, but those, which are already treated as primitives (especially those compounded with substantives) may take it, as they are no longer considered as derivatives in this case.

§. 125.

B. The Imperative of Transitive verbs.

We may here distinguish the following classes:

1) This class, which comprises the greatest number of the regular trans. verbs, forms the Imperative by adding the personal terminations to the last radical, which is either a consonant or a semivowel, verbs ending in t or d alone being excepted. As:

شَبَلَ šš-āl, to drink, Imp. شَبِّهْ vō-šš-ah.

كُنْدَلَ tkünd-āl, to pinch, Imp. كُنْدَنْ vō tkünd-ah.

زَمَلَ zyam-āl, to bear, Imp. زَمِّمْ vō zyam-ah.

An exception from this rule makes:

خَوَلَ xvar-āl, to eat, Imp. خَوِّمْ vō xūr-ah.

2) This class differs from the preceding by lengthening short a in the Imperative. They are all monosyllabic verbs, the number of which is fixed. The most common are:

خَنَدَلَ xand-āl, to laugh, Imp. خَانْدْ vō xānd-ah.

زَنَكَل zang-āl, to swing, Imp. زَانَكْ vō zāng-ah.

غَپَلَ γap-āl, to bark, Imp. غَپْ vō γāp-ah.

زَارَلَ žar-āl, to lament, Imp. زَارْ vō žār-ah.

لَامَبَلَ lamb-āl, to wash, Imp. لَانَبْ vō lāmb-ah.

وَايَلَ vay-āl, to speak, Imp. وَايْ vō vāy-ah.

3) This class comprises those verbs, the last (single) radical of which is ت. This is changed in the Imperative partly to جُ, partly to خُ, partly to زُ and partly to جُ; usage alone can guide

as to the change of the final letter but is not quite fixed, as in some verbs the orthography is vacillant.

(بَوْتَل) see بَوْتَل §. 127, to lead, Imp. بَوْرَه bōz-ah (§. 128).

پَرَانَتَل prā-nat-āḷ, to open, Imp. پَرَانَه prā-naḍ-ah.

مِيتَل mīt-āḷ, to piss, Imp. مِیَوَه vō mīž-ah.

نَغَوَتَل nyvat-āḷ, to attend to, Imp. نَغَوَه vō nyvaž-ah.

Exceptions from this rule are:

سَاتَل sāṭ-āḷ, to preserve, Imp. سَاتَه vō sāṭ-ah.

نَاتَل nat-āḷ, to pillage, Imp. نَتَه vō-nat-ah.

Both these verbs preserve final t in the Imperative.

Irregular is:

نَجَاتَل njaṭ-āḷ, to stick in, Imp. نَجَنَه vō njan-ah, which changes final t to n.

4) This class comprises those verbs, the final radical of which is d; this is altogether dropped in the Imperative. The three trans. verbs, ending in -ēd-āḷ, drop likewise the whole termination -ēd in the Imperative.

آوَرِدَل āvr-ed-āḷ, to hear, Imp. آوَرَه v-āvr-ah.

بَلَوَسِدَل blōs-ēd-āḷ, to afflict, Imp. بَلَوَسَه vō blōs-ah.

پُشْتِدَل pušt-ēd-āḷ, to ask, Imp. پُشْتَه vō pušt-ah.

اَوَدَل ūd-āḷ, to weave, Imp. اَوَه vō ū-v-ah*).

پِژَانَدَل pēžand-āḷ, to recognise, Imp. پِژَانَه vō pēžan-ah.

رَوَدَل raud-āḷ, to reap, Imp. رَوَه vō rav-ah.

نَغَرَدَل nyar-d-āḷ, to swallow, Imp. نَغَرَه vō nyar-ah.

*) With euphonic inserted v.

Some verbs however retain final d, as:

خَندَل ḡand-āl, to laugh, Imp. خَاندَ ' vö ḡānd-ah.

بَندَل šand-āl, to give, Imp. بَندَ ' vö šand-ah.

بلَوَدَل blōd-āl, to abrade, Imp. بَلَوَدَ ' vö blōd-ah.

Irregular is:

مَوَدَل mūd-āl, to obtain, Imp. مَوَدَ ' vö mūm-ah.

It is a curious phenomenon, that the verbs ending in final d drop it, as a rule, in the Imperative. But on nearer investigating the verbs in question we find, that this final d is originally not a constituent part of the verbal root, but that dāl, ēdāl is a verbal affix similar to the Persian Infinitive termination dan (tan) I-dan*), which in Paštō has come into use with a small number of verbs.

For instance آږوَدَل āvr-ēd-āl (properly آرږوَدَل ārv-ēd-āl) to hear, corresponds to the Sansk. आ + श्रु ā-śru (ś being first changed

*) Vullers (Institutiones Linguae Persicae, §. 219) identifies the Persian termination tan, dan, with the affix of the Sansk. Infinitive तुम्. But it would be really wonderful, if this Sansk. Infinitive affix, which has been dropped as well in Paštō as in all the Prākṛit tongues of India (the old Infinitive ending in तुम् being now replaced by the verbal noun ending in ana, Sindhī ānu, Marāṭhī anē, Hindī nā, Paštō āl), would have been preserved in Persian. The fact, that the Paštō, the oldest intermediate language between the Indian and Irānian family of languages, no longer knows the Infinitive affix तुम्, speaks very strongly against such a supposition. It would be further a very curious and inexplicable phenomenon, that the Persian should form its Preterite from the Infinitive, by dropping of the Infinitive termination only an (and not the whole affix). How should in this wise a Preterite be formed in an Ārian language, the general laws of which have been laid down by the Sanskrit? But we believe, that this difficulty is easily solved. The Persian Infinitive termination dan (tan) idan does not correspond to the Sansk. Infinitive affix तुम्, but is the affix of the Preterite passive, which in the neuter (tam, तं) forms verbal nouns, like the affix अन (see, Benfey, Sansk. Gr. §. 333. I, 1. a). This will easily explain, why in the Preterite of the Persian the termination an is dropped and d (t), id is or must be retained.

to h and then elided); بلوئيدل (commonly بلوئدل) to touch, abrade, is identical with the Hindhī बिलोना (Sindhī more original बिलोडणु, Sansk. विलोडन); s is a euphonic insertion and -ēd-āḷ = Persian īdan (whereas in the form بلوئدل d is preserved in the Imperative, because d is radical there); पुष्टيدل pušt-ēd-āḷ, to ask (Sindhī पुष्टणु, Sansk. पृच्छ, Persian پرسيدن purs-īdan. Similarly اودل, to weave, Pers. آويدن, Sansk. जय (Sindhī उणणु, Hindī बुनना); رودل, to reap (Paštō رَو, Sansk. लू (l = r); لودل laud-āḷ, to utter, Sindhī लवणु, Sansk. लप् (p = b = v). پيوندل, to recognise, Hindī पहचाना (pahčān-nā), Sansk. प्रतिज्ञान; نغردل, to swallow, Hindī निगलना, Sansk. नि + गृ.

5) This class comprises those verbs, the last two radicals of which are ست st. But these consonants are dropped and l substituted in their lieu.

آخستل āxist-āḷ, to take, Imp. واخله v-āxl-ah.

راؤستل rā-vust-āḷ, to convey (to me), Imp. راؤله rā-vul-ah.

سکستل skust-āḷ, to shear, Imp. سکله vō skul-ah.

لواستل lvast-āḷ, to read, Imp. لوئه vō lval-ah.

Irregular are:

آغستل āγust-āḷ, to dress, Imp. واغنده v-āγund-ah, which points to the Persian آغندن, whereas the form آغستل corresponds to the Persian آغستن.

لواستل lavast-āḷ, to disperse, Imp. لوئه vō lávan-ah.

The formation of this Imperative is difficult to explain, the more so, as the etymology of most of the verbs alleged is more or less obscure.

But the termination of the Infinitive seems also in this case to be *stał*, corresponding to the Persian *stan*; *s* would thus be a euphonic insertion, as in Persian, with the only difference, that in the *Paštō* Imperative *t* has been retained, whereas it is dropped in Persian. In *Paštō* final *t* is changed to *l*, as shown in §. 5, sub 1.

6) This class contains a small number of verbs, which end in *št*; in the Imperative both consonants are dropped and *r* (partly also *ṛ*) substituted in their place.

اَوُښتل *ā-vušt-āl*, to change, Imp. وَاړ *v-āvr-ah*.

سکاښتل *skašt-āl*, to cut out, Imp. و سکاړ *vō skanr-ah*.

غښتل *yašt-āl*, to twist, Imp. و غړ *vō-ṛar-ah*.

Irregular is:

غوښتل *γōšt-āl*, to ask, to desire, Imp. و غواړ *vō γvār-ah*.

This formation is to be explained in the same way as the preceding; the reason, why *ښ* (cerebral) is here euphonicly inserted, seems to be this, that final *t* was originally cerebral**); thence also the change of *t* (instead of that to *l*) to *r* (or *nr*).

§. 126.

Irregular verbs.

The following transit. verbs cannot be brought under any fixed rule:

بال *bal-āl*, to call, Imp. و بوله *vō bōl-ah* (Hindī बोलना).

*) Besides غښتل there is also a theme غړل, the Imperative of which is regular و غړ *vō-ṛ*; غښتل might therefore be also considered as a defective verb.

**) سکاښتل is very likely to be referred to the Sindhi कटणु to cut (Sansk. कर्त्तन) and غښتل to वटणु; that *v* may pass into *g* (*γ*), is well known from the Persian. اَوُښتل *ā + vušt-āl* points to the same root.

بِیَوَل bīv-āḡ, to lead, Imp. بِيَايَ biāy-ah.

مُشَل muṣ-āḡ, to rub, Imp. وَمُصَّ vō muṣ-ah (but وَمُشَّ vō muṣ-ah is also in use); Persian مُشِدَن = مُشِيدَن = مَسِيدَن,
Sansk. मृश.

وَرَزَل varž-āḡ, to chop, to mince, Imp. either regularly وَرَزَّ vō varž-ah, or وَرَزَنَ vō varžan-ah.

رَاوَسْتَل rā-vast-āḡ*) } to convey, to bring (here or there)
وَرَوَسْتَل var-vast-āḡ }
Impr. رَاوَلَه rā-val-ah, وَرَوَلَه var-val-ah.

وِشْتَل vīšt-āḡ to throw, Imp. وَوَلَه vō vul-ah.

§. 127.

Defective verbs.

There is a number of synonymous defective verbs in Paštō, of which one or the other is made use of in the Imperative. Some substitute in the Imperative another root, which is not found in the Infinitive. The most common of them are:

آخَنِيل āḡṣ-āḡ }
اَنِيل āṣ-āḡ } to knead, Imp. وَاعَرَ v-āḡṣ-ah.
اَغَرَل āḡṣ-āḡ }

*) The verbal theme وَسْتَل is never used by itself, but always with the prefixes رَا or وَر.

ایبئل ēṣ-ḡl	}	to put, to place; Imp. دژ dž-ah (from وژد).
یئبئل yaṣ-ḡl		
ییبئل yēṣ-ḡl		
ایبئوئل ēṣōd-ḡl		
ییبئوئل yaṣōd-ḡl		

In the same way the Imperative of the compounds of ایبئل etc. is formed, as: پریبئل prē-yaṣ-ḡl, to give up, Imp. پریدژ prē-žd-ah; similarly the Imperative of پریبئوئل prē-ṣv-ḡl to give up (which is not found without the prefix), پریدژ prē-žd-ah.

بأسل bās-ḡl	}	to cast out, Imp. وُجاسه vō bās-ah.
یئستل yast-ḡl		

The same method follow the compounds of یئستل, as: جارِیستل jār-yast-ḡl, to turn back, Imp. وُجارِیاسه vō jār-bās-ah; نئیستل nana-yast-ḡl, to bring in, Imp. نئیاسه nana-bās-ah; پرییستل prē-yast-ḡl or پریوستل prē-vast-ḡl, to throw, Imp. پرییاسه.

بوتل bōt-ḡl (obsolete)	}	to take along, Imp. بوز bōz-ah.
بوتئل bōtl-ḡl		

پوئل pōv-ḡl	}	to graze, Imp. وُپیایه vō piāy-ah.
پیائل piāy-ḡl		

پیرل pīr-ḡl	}	to purchase, Imp. وُپیره vō pīr-ah.
پیروئل pīraud-ḡl		

$\left. \begin{array}{l} \text{شَوَّل} \text{ šōv-ā} \\ \text{شَيَّل} \text{ šay-ā} \end{array} \right\}$	to show, Imp. $\text{وَشَّيْه} \text{ vō šay-ah.}$
$\left. \begin{array}{l} \text{غَوَّل} \text{ ḡōv-ā} \\ \text{غَيَّل} \text{ ḡay-ā} \end{array} \right\}$	to copulate, Imp. $\text{وَغَيَّه} \text{ vō ḡay-ah.}$
$\left. \begin{array}{l} \text{كَأَّل} \text{ kāž-ā} \\ \text{كَشَّل} \text{ kš-ā} \end{array} \right\}$	to draw, to write, Imp. $\text{وَكَاَّه} \text{ vō kāž-ah.}$
$\left. \begin{array}{l} \text{كَتَّل} \text{ kat-ā} \\ \text{كَوَّر} \text{ gōr-ā} \end{array} \right\}$	to see, Imp. $\text{وَكَوَّرَه} \text{ vō gōr-ah.}$
$\left. \begin{array}{l} \text{كَنَّل} \text{ kan-ā} \\ \text{كَنَّوَدَل} \text{ kanand-ā} \end{array} \right\}$	to dig, Imp. $\text{وَكَنَّه} \text{ vō kan-ah.}$
$\left. \begin{array}{l} \text{لَيَّدَل} \text{ līd-ā} \\ (\text{وَيَّنَل} \text{ vīn-ā, obsolete}) \end{array} \right\}$	to see, Imp. $\text{وَوَيَّنَه} \text{ vō vīn-ah.}$
$\left. \begin{array}{l} \text{لَيَّزَدَل} \text{ lēžd-ā} \\ \text{لَيَّشَل} \text{ lēš-ā} \end{array} \right\}$	to load, to set out, Imp. $\text{وَلَيَّزَه} \text{ vō lēžd-ah.}$
$\left. \begin{array}{l} \text{نَغَارَل} \text{ nḡār-ā} \\ \text{نَغَبَّشَل} \text{ nḡašt-ā} \end{array} \right\}$	to fold up, Imp. $\text{وَنَغَاَّه} \text{ vō nḡār-ah.}$
$\left. \begin{array}{l} \text{نَيَّوَل} \text{ nīv-ā} \\ (\text{نَسَل} \text{ nis-ā, obsolete}) \end{array} \right\}$	to take, to seize, Imp. $\text{وَنَسَّه} \text{ vō nis-ah.}$

§. 128.

The Imperative prefix و .

We have seen already (§. 124), that the prefix و is usually put before the Imperative, except the verb be compounded with a verbal prefix. With the following trans. verbs the use of the prefix و is prohibited:

بَاۡلِل bāel-āl, to lose (at play), to forfeit, Imp. بَاۡلِ bāel-ah.

بُوۡتِل bōtl-āl, to take along, Imp. بُوۡز bōz-ah.

بِيۡوَل bīv-āl, to lead, Imp. بِيَاۡي biāy-ah.

زِدَل žd-āl, to put, Imp. زِدَ žd-ah.

وَرَل vr-āl, to carry, Imp. وَرَّ vr-ah.

يُوۡسَل yōs-āl, to bear, to carry, Imp. يُوۡسَ yōs-ah.

§. 129.

C. The Imperative of causal verbs.

1) The Imperative of those causals, which are derived from a primitive verb, is formed quite regularly by dropping the infinitive affix āl and adding the personal terminations of the Imperative:

چِنَاۡجَوَل činj-avāl, to detest, Imp. چِنَاۡجَوُ vō činj-av-ah.

رَاۡوَل rap-av-āl, to shake, Imp. رَاۡوُ vō rap-av-ah.

2) The Imperative of the derivative causals is formed by dissolving the verb into its constituent parts and by adding to the substantive or adjective the Imperative of كَرَل, i. e. كَرَّ or of كَوَل, i. e. كَ, but without the prefix وُ, the verb being composite; e. g.

بَدَاۡلَوَل badal-av-āl, to change, Imp.	{	بَدَل كَرَّ badal kr-ah.
		بَدَل كَ badal k-ah.
لَاۡنَدَوَل land-av-āl, to shorten, Imp.	{	لَنَد كَرَّ land kr-ah.
		لَنَد كَ land k-ah.

The adjective must agree with the object referred to in gender and number; substantives ending in a consonant, are also often (but not necessarily) treated like adjectives and can take a feminine termination (cf. §. 122).

When the prohibitive particle **مَ** is used with the Imperative, the derivative causals form their Imperative in the usual way without being dissolved into their component parts, as: **مَ بَدَلَوَه** do not make a change! **مَ لَنَدَرَوَه** do not shorten!

But also in the absence of the prohibitive particle **مَ** the regular Imperative is often used, especially in the modern language, but always without the prefix **و**, the language still being conscious, that the verb is composite. Those derivative causals, which are compounded with a substantive, are already frequently treated as primitives and may then even take the prefix **و**.

تاسی مورو له عِلْمِ غِیْبِ خَبَرِ کَانِدَرِی چی دَ اَلَس بَه غَه حَالِ شِی

Inform us out of the occult science, what the condition of the Uluş (tribe, clan) will be. *Tārīḫ-e murassas* (Gulsh. I, p. 7).

بَنَاحُوَنَه قِی وَوَهَل چی سَنَدَرِی آغَارِی کَرِی

They said to their women: commence ye songs!
(ibid. Gulsh. I, p. 11).

یَوَه شِیَه رَا غَاغَه تِیَرَه کَرَه بَهْرَام

یَا نَصِیْب چی بَه مُو بَیَا شِی دِیْدَنُوَنَه

Spend a night with us, o Bahram! otherwise it will be a chance, that we shall see you again. *Bahrām*, V. 182.

هَر صَبَا بَیْتَاہ زَارِی کَوَه وَخُدَاہِ تَه

اَوِیْنِی وَدِیْنِی تَوَهوَه دَ زَرَه لَه خَوْشِ*)

Every morning and evening sigh to God! shed tears and blood from the depth of the heart! *Xavājah Muḥammad*.

(Gulsh. II, p. 112. 2).

*) خَوْش = arab. خَوْش, the hypochondria, the loins.

§. 130.

III. The formation of the tenses and moods.

The tenses and moods of the Paštō verb are of three kinds:

- 1) such, as are derived from the root of the verb, as exhibited in the Imperative.
- 2) such, as are formed by means of the participle preterite.
- 3) such, as are formed by means of the participle perfect and the auxiliary verb to be or to become.

A. Tenses and moods derived from the Imperative.

From the verbal root, as coming forth in the Imperative two tenses and one mood are derived, the Present, the Subjunctive Present and the Future.

§. 131.

1) The Present.

The Present of intrans., trans. and causal verbs is derived from the root of the verb by adding to it the flexional terminations of the Present. These are:

Sing. I pers. am, amah, as: اَم q-am, I go (اَمِه q-amah).

II „ ē as: اَمِي q-ē, thou goest.

III „ ī (īna) as: اَمِي q-ī, he, she goes.

Plur. I pers. ū (ūnah, ūna) اَمُو q-ū, we go.

II „ aī اَمِي q-aī, you go.

III „ ī (īna) اَمِي q-ī, they go.

The personal pronouns may be put before the verb, when a stress is laid upon them, otherwise they are not required, the person being expressed already by the verbal termination.

The flexional termination of the I pers. Sing. am (amah, ama is only used in the eastern dialect and in the modern language) corresponds to the Persian am (Sansk. and Prākṛit āmi), Sindhī ā, Hindī ū; the termination of the II pers. Sing. ē corresponds to

the Persian ī, Hindī and Sindhī ē (ē nasalised), Sansk. and Prāk. asi. In Paštō, Persian, Hindī and Sindhī s is elided and a-i contracted to ē, ī. The termination of the III pers. ī corresponds to the Hindī-Sindhī ē (Sansk. ati, Prākrit adi or with elision of d = a-i = ē), whereas the Persian termination ad is more original.

The termination of the I pers. Plur. ū (now and then the termination ūnah, ūna is also found in older writings or in poetry), corresponds to the Sindhī ū (Hindī ē), Sansk. āmah, Prāk. āma, Persian im; the termination of the II pers. Plur. corresponds to the Sindhī-Hindī ō, Sansk. athah, Prāk. aha, Persian id; the termination of the III pers. Plur. ī corresponds to the Sindhī ine (ane), Sansk.-Prākrit anti, Persian and, Hindī ē. Besides ī the Paštō has preserved also the termination ina, which approaches very closely the Sindhī; but this is now considered antiquated and only met with in poetry or older compositions. It is a curious phenomenon, that this termination ina has been also transferred to the III pers. Sing., very likely from no other reason but that both terminations end now in ī.

The primitive verbs ending in ēd-al have in the Present either the full termination -ēž-am (ēg-am) or they may drop -ēž (ēg) and affix the flexional terminations to the root of the verb (see §. 122, a).

The derivative verbs ending in ēd-al have in the Present always the full termination -ēž-am etc. (see the paradigms, Appendix II.). The derivative causals have likewise in the Present always the termination -av-am etc.

زَه وَرْخَم يَك تَنْهَا هَغَه دُشْمَن تَه
كَه حَاجَت دِي چِه مُوَر دَاَرَه وَر لَه خَوَنَه

I go alone to that enemy; what need we go all to him?
Bahrām V. 205.

كَهِي لَاس دِر بَدَل دِهِيَن كَهِي خَرَج كَا كَهِي بَشُورِي

Sometimes they strike one hand upon the other, sometimes they wheel about, sometimes they move backwards and forwards.
Mazzan-i paštō (Gulsh. I, p. 137).

§. 132. •

2) The Subjunctive Present *).

The Subjunctive is formed, after the analogy of the Persian, by putting the prefix و (و) before the Present. If a verb commence with a long a, the prefix و coalesces with it to v-ā, as وَاچَوم v-āč-av-am, that I may throw.

Those verbs, which do not take the prefix و, in the Imperative, refuse it also in the Subjunctive Present.

The derivatives, the intransitive as well as the causal, are dissolved in the Subjunctive Present into their component parts **) and add to the substantive or adjective the Subjunctive Present of the auxiliary verb شَوَل and کَرَل or کَوَل respectively, i. e. شَم and کَرَم or کَوَم (cf. §. 163; 165; 166), but without the prefix و, these verbs being composite. In the case of intrans. verbs the adjective must agree with the subject implied by the auxiliary, and in the case of causal derivatives, with the object. Substantives ending in a consonant may, after the manner of adjectives, take a feminine termination (cf. §. 129).

The III. pers. Sing. and Plur. of the Subjunctive Present may also take the prefix د de ***), whereby a sort of Jussive or

*) About the use of the Subjunctive see §. 194.

**) Not unfrequently the undissolved form of the Subjunctive (i. e. ēč-am and -av-am) is used, when the prefix د precedes it, but always without the prefix و, which is not admissible in such verbs.

***) The prefix د is apparently the Imperative of an obsolete root dā, to give (Pers. ده, Sindhī दे). In a similar way the Persian uses

گُو, say, with the Subjunctive (but without the prefix ده), as: گُو رَوَد, say, they should go = they should go.

Precative is formed, as: **هَفَّهْ دِ اَوْسِي**, he should be, **دِ تَنِي**, they should flee.

As regards the position of this prefix **دِ**, it is to be noticed, that it may precede or follow the prefix **و**. As a rule **دِ** precedes **و** (separated from it occasionally by one, two or more words), if a demonstrative pronoun is connected with the verb, as: **هَفَّهْ دِ وَاوَرِي** he (or they) should hear; but **دِ** follows **و**, if the verb is not accompanied by a demonstrative pronoun, as: **و دِ وَيَنِي** they should see. When the use of the prefix **و** is prohibited in the Imperative, **دِ** precedes the verb either immediately or is separated from it by one or more nouns, as:

كَه دَوَهْ شَخْصِي وَي دِ كَه يَوَهْ غَنِي بَلَهْ فَكِيرَه پَه هَر حَقْ كَنِي دِ دِي سَمَوِين

If he have two wives, one rich and the other poor, he shall make them equal in every right. Favāid uš-šarīḥ (Gulsh. I, p. 74).

It is to be noticed, that when **دِ** precedes the Subjunctive, the prefix **و** is frequently dropped as superfluous, especially in poetry; this is also the case in common prose, when a substantive with a verb forms a sort of compound verb, as: **نَظَر لَرَل**, to look to, etc.

بَادشَاهَان دِ نَظَر پَه خِيَل كَار آو پَه خِيَل بَنَد وَ بَسْت لَرِي

Kings should look after their own business and their own administration. Kalīlah ō Damanah (Gulsh. I, p. 83).

§. 133.

3) The Future.

The Future is derived from the Subjunctive Present by the addition of the prefix **بَه bah** *). If the Subjunctive is not preceded

*) The etymology of this Future prefix is obscure. We suppose, that it is connected with the Persian **باید**, it is necessary (Sansk. **भाष्य**);

دَآوَرَنَکَ بَہ بَادَشَہِی کِبِہِی مِی نِیَاو نَہ شِی
زَہ خَوَاجَہ مُحَمَّدَہ بَہ رُوزَم وَ بَل لَوَر تَہ

Under the reign of Aurang (zēb) justice is not meted out to me;
I, Xavājah Muh'ammad shall go to another quarter.

Xavājah Muh'ammad (Gulsh. II, p. 106, 2).

If a verb is compounded with a separable prefix (cf. §. 119) or commences with a long syllable, the Future prefix بَہ is very frequently (but not necessarily) inserted between the verbal prefix or the long initial syllable and the verb (or the rest of the verb); but when the verb commences with long a, only ā is cut off, which with the prefix و coalesces to v-ā, and the prefix بَہ is put after it. Those verbs, which cut off the initial long syllable and put the prefix بَہ between it and the rest of the verbal root, do not take the Subjunctive prefix و (*), as little as those, which are compounded with separable prefixes; only those verbs, which commence with long a and which cut it off from the rest of the root in the Future, may take the prefix و, if its use be not otherwise prohibited. E. g. کِبِہِی بَہ نَم kšē bah n-am, I shall sit down (but also: بَہ کِبِہِیَنَم); پَا بَہ خَم pā bah t-am, (instead of: بَہ پَاخَم) I shall rise; بَو بَہ زَم bō bah z-am, I shall convey (instead of: بَہ بَوَزَم); پَرِی بَہ کَم prē bah k-am, (instead of: بَہ پَرِیَکَم) I shall lop off; وَ بَہ لَوَزِی v-ā bah lvaz-ī, he will fly (instead of: بَہ وَلَوَزِی); وَ بَہ آچَوَم v-ā bah čav-am (instead of: بَہ وَآچَوَم) I shall throw (**).

The derivatives, intransitive and causal, are dissolved in the Future as in the Subjunctive Present, into their component

*) When the first syllable is not cut off, they may well take the Subjunctive prefix, as: جَار بَہ وَزَم, I shall return, and وَ بَہ جَار وَزَم.

**) Like بَہ the negation نَہ is also inserted, see §. 121.

parts and add to the substantive or adjective the Future of the auxiliary verbs *شَوَّلَ* and *كَرَلَ* or *كَوَلَ* respectively, but always without the prefix *وُ*, *بَ* usually preceding the noun and the auxiliary, as: *زَهْ بَهْ زَوَّرَ شَمَ* I shall be old; *بَهْ مَاتَ كَرَمَ* I shall break. The full (undissolved) form however is often met with in the Future, but without the Subjunctive prefix *وُ*, as: *بَهْ حَاضِرِ يَرَمَ* I shall be present, instead of: *بَهْ حَاضِرَ شَمَ*; *بَهْ حَاضِرَوَمَ* I shall present, instead of: *بَهْ حَاضِرَ كَرَمَ* (see Appendix II; IV).

§. 134.

B) Tenses and moods formed by means of the participle preterite.

By means of the participle preterite four tenses and one mood are formed, viz: 1) The Imperfect 2) The habitual Imperfect 3) The Conditional or Optative of the Imperfect. 4) The Aorist (or Preterite) 5) The habitual Aorist.

The *Paṣṭō* has gone its own way in forming an Imperfect. All the modern Indian vernaculars of Sanskrit origin have had recourse to compositions and the Persian forms the Imperfect from the Aorist by prefixing the adverb *هَمِي*, or shortened *مِي*, which in *Pārsī* still retains its original signification 'always', so that the Persian Imperfect is originally only a habitual Aorist. The *Paṣṭō* has made use of the original participle preterite in order to form an Imperfect. But thus it was compelled to find a different form for the proper participle preterite, which it has made up by adding a different termination to it, which we call, in contradistinction to the participle preterite, the participle perfect (§. 18), as it is now only used in the Perfect, though, as regards its origin, identical with the participle preterite, as will be seen in the formation of the passive voice*).

But as in these tenses formed by means of the participle preterite there is an essential difference between the intransitive

*) The Persian has done the same, as; *رَفْتَه* (رَفْتَا) and *رَفْتَه*.

verbs on the one hand and the transitive and causal on the other, the former being constructed actively and the latter passively, we must, for the sake of a more easy survey, treat of the two classes separately.

a) Intransitive verbs.

§. 135.

1) The Imperfect.

The Imperfect is formed by adding to the verbal theme, as exhibited by the Infinitive, the substantive verb **يَم** *yam* *), I am, etc. for the I. and II. pers. Sing. and Plural, euphonic initial *y* of *yam* however being dropped in these compositions; e. g. **تَبَلَّ** *tš-əl*, to flee, I. pers. Sing. **تَبَلَّام** *tš-al-am* **), I fled, **تَبَلَّيَ** *tš-al-ē*, thou fledst; I. pers. Plur. **تَبَلُّو** *tš-al-ū*, we fled, **تَبَلَّلِي** *tš-al-aī*, you fled.

So also: I. pers. Sing. **پوهيدَلَم** *pōh-éd-al-am*, I understood, **پوهيدَلَيَ** *pōh-éd-al-ē*, thou understoodst; I. pers. Plur. **پوهيدَلُو** *pōh-éd-al-ū*, we understood, **پوهيدَلِي** *pōh-éd-al-aī*, you understood.

This *əl* however, to which the substantive verb is added, cannot be the affix of the verbal noun or Infinitive (= **अन**), though it outwardly quite coincides with it, as this would be quite contrary to the analogy of the Arian idioms. How should it be possible, to form an Imperfect or Aorist by affixing the Present of the substantive verb 'to be' to the verbal noun? We have therefore every reason to conclude, that this termination *əl* is not identical with the Infinitive affix *əl*, but that it is the Sansk. affix **न**, by means of which the participle past is formed in Sanskrit. That *t* frequently passes into *l* in Paṣtō, we have seen already §. 5,

*) See §. 162, I.

**) As soon as final *ə* is followed by another syllable, it is naturally changed to *a*, to give some support to the following syllable.

sub l; a (a) is only a conjunctive vowel. It is well known, that also in Marāṭhī t has been changed to l in the participle past.

In a number of verbs this affix al has been dissolved to aḥ, i. e. the affix **ल** (= a-l) has been, after the analogy of the Prākṛit, elided, so that only a (aḥ) has remained, as in the modern Prākṛit tongues of India (Hindī: ā, Sindhī: ō). This affix aḥ is, in order to avoid the hiatus, dropped altogether before the substantive verb*), though for the I. and II. pers. Sing. and Plur. the full form -al-am etc. is also in use. E. g. **پوهيدل** pōh-éd-ah, participle past of **پوهيدل**, I. pers. Sing. **پوهيدم** pōh-éd-am (instead of: pōhéd-aḥ-am) or **پوهيدلم** pōh-éd-al-am, II. pers. **پوهيدى** pōhéd-ē (instead of: pōh-éd-aḥ-ē) or **پوهيدلى** pōh-éd-al-ē; I. pers. Plur. **پوهيدو** pōh-éd-ū (instead of: pōh-éd-aḥ-ū) or **پوهيدلو** pōh-éd-al-ū; II. pers. **پوهيدتي** pōh-éd-aī (instead of: pōhéd-aḥ-aī) or **پوهيدلتى** pōh-éd-al-aī.

Some verbs have gone even so far, that they have also dropped the affix aḥ in the participle past; but in the I. and II. pers. Sing. and Plur. the full termination -al-am may be optionally used**).

In the III. pers. Sing., to which the substantive verb (دے, دى) could not well be added, as little as in Persian, the affix al is never used for the masculine, but either aḥ is substituted for it or the affix aḥ is dropped altogether. In the Feminine aḥ is changed to āh, and where the affix aḥ has been dropped already in the Masculine, either the feminine termination āh is added or the original affix al is restored before the feminine termination in

*) For this very reason, that the substantive verb quite coalesces with the participle past, the Paṣtō cannot distinguish the gender or the number in the participle itself; in Sindhī this is still the case, the substantive verb acceding to the masculine or feminine of the participle past (Sing. and Plur.).

) It may therefore happen, that the Imperfect quite coincides as regards the form, with the Present (which, for instance, is often the case with **کرم, which, according to circumstances, may signify: I do and: I was made).

both cases; e. g. ^{دَرِدَ}darēd-ah, part. past of ^{دَرِیدَل}darīdāl, stood, fem. ^{دَرِدَ}darēd-āh or ^{دَرِیدَلَه}darēd-al-āh; ^{چَاوَد}čāvd, split, part. past of ^{چَاوَدَل}čāvdāl, fem. ^{چَاوَدَه}čāvd-āh or ^{چَاوَدَلَه}čāvd-al-āh. But when in the participle past, after the rejection of the affix ah for the Masculine, a vowel-change also taken has place, the Feminine is not formed from this form but from the verbal theme itself; e. g. ^{تَبَن}tiš^{*}, fled, part. past of ^{تَبَنَل}tš-āl, fem. ^{تَبَنَه}tš-āh or ^{تَبَنَلَه}tš-al-āh: ^{وَوَت}vōt, part. past of ^{وَوَتَل}vātāl, fem. ^{وَوَتَه}vāt-āh or ^{وَوَتَلَه}vāt-al-āh.

In the III. pers. Plur. the participle past either ends in āl^{**}) or in ah, the latter especially, when ah is already used in the Singular, e. g. ^{تَبَن}tiš, he fled, Plur. masc. ^{تَبَنَه}tš-ah or ^{تَبَنَل}tš-āl, they fled; ^{وَوَت}vōt, he came out, Plur. masc. ^{وَوَتَه}vāt-ah or ^{وَوَتَل}vāt-āl, they came out, recourse being had in such like formations to the verbal theme itself, as shown in the derivation of the Feminine. The Feminine Plural is always derived from the Feminine Singular, as: ^{تَبَنَه} or ^{تَبَنَلَه}, Singular, ^{تَبَنِی}tš-ē or ^{تَبَنِلِی}tš-al-ē, Plural, they fled.

The Persian differs from the Paštō in the III. pers. Plural, adding, as it does, the substantive verb to the participle past and forming thereby a flexional termination (^{رَفْتَنَد}raft-and, they went). A similar flexional termination we meet also in Paštō in older compositions, viz: ana or anah (= and) which however is only affixed to such participles as end in ah^{***}), and which is used, like

*) In ^{تَبَن}tiš i is a euphonic insertion, as tš (after the rejection of ah) could not be pronounced; but for the Feminine no such euphonic insertion of a vowel is required. See §. 136, 1, a.

**) The affix āl, like that of the Infinitive, is always considered and treated as implying a Plural; cf. §. 42, f; §. 46.

***) In the Plur. masc. (which ends in āl or ah) ana may therefore always be added, as it is originally a Plural termination.

īnah, for the Masculine Singular and Plural; e. g. پوهیدن
pōhēd-ana, he or they understood.

The flexional terminations of the Imperfect are therefore:

Sing. I. pers. -al-am, am.

II. „ -al-e, ē.

III. „ The participle past masc. and fem.

Plur. I. pers. -al-ū, ū.

II. „ -al-āī, āī.

III. „ The participle past masc. and fem.

(-ana, -anah, masc.).

Paradigm. Infin. سول sv-āl, to burn.

Sing.

I. pers. سولم sv-al-am or سوم sv-am, I burnt.

II. „ سولئی sv-al-ē or سوی sv-ē, thou burnttest.

III. „ masc. س s-ah (instead of: سو sv-ah) } he } burnt.
fem. سوه sv-āh or سولئه sv-al-āh } she }

Plur.

I. pers. سولو sv-al-ū or سور sv-ū, we burnt.

II. „ سولئی sv-al-ai or سولئی sv-āī, you burnt.

III. „ masc. سول sv-āl or سو sv-ah } they burnt.
fem. سولئی sv-al-ē or سوی sv-ē }

But as the formation of the participle preterite, as used in the Masculine Sing. (for the Masculine Plur. always ends in āl or ah) admits of some variations, we must treat of the several classes of verbs separately.

Formation of the participle preterite.

We have to distinguish three classes:

1) Verbs ending in ʾal.

a) Those verbs, the theme of which ends in a consonant, drop in the Masculine Sing. the participial affix ʾah altogether (after the analogy of the Persian). If the verbal theme has no inherent vowel, i. e. if it consists of two conjunct consonants, euphonic i is inserted between the two, to facilitate the pronunciation, and if the latter of the conjunct consonants be r, a is inserted for the same purpose.

چاودل čāvd-ʾal, to split; part. past masc. چاود čāvd, fem. چاودہ čāvd-āh or چاودلہ čāvd-al-āh; Plur. masc. چاودل čāvd-ʾal or چاودہ čāvd-ah; fem. چاودلی čāvd-ē or چاودلی čāvd-al-ē.

مړ mr-ʾal, to die, p. p. مړ mar*) (with euphonic a), fem. مړه mr-āh or مړلہ mr-al-āh; Plur. masc. مړل mr-ʾal or مړه mr-ah, fem. مړی mr-ē or مړلی mr-al-ē.

Exceptions from this rule are:

وتل vat-ʾal, to come out, and its compounds, as: لوتل to fly, پړوتل to fall down etc., p. p. ووت vōt (instead of وت), fem. وتہ vat-āh or وتلہ vat-al-āh; Plur. masc. واتہ vātah (وت being treated like an adjective §. 86) or وتل vat-ʾal; fem. وتی vat-ē or وتلی vat-al-ē.

ختل xat-ʾal, to ascend, p. p. خوت xōt (quite like ووت).

b) A few verbs with radical short a lengthen the same in the participle past and add at the same time the affix ʾah, as:

*) Or مړ شه mar š-ah.

سَهَل sah-āḷ, to endure, p. p. سَاهَ sāh-āḷ, fem. سَاهَتْ sah-al-āḥ
(سَاهَ sah-āḥ); Plur. masc. سَهَل sah-āḷ (سَاهَ sah-āḥ), fem.
سَهَلِي sah-al-ē (سَاهِي sah-ē).

c) The verbs سَوَل sv-āḷ, to burn and شَوَل šv-āḷ, to become,
drop the radical semivowel in the part. past and add the affix āḥ,
as: سَا s-āḥ (= سَوَا sv-āḥ), fem. سَوَا sv-āḥ or سَوَلَتْ sv-al-āḥ;
Plur. masc. سَوَل sv-āḷ or سَوَا sv-āḥ, fem. سَوِي sv-ē or سَوَلِي
sv-al-ē. In the same manner is formed شَا š-āḥ (= شَوَا šv-āḥ),
fem. شَوَا šv-āḥ or شَوَلَتْ šv-al-āḥ; Plur. masc. شَوَل šv-āḷ or شَوَا
šv-āḥ, fem. شَوِي šv-ē or شَوَلِي šv-al-ē.

Irregular is زَوَل zōv-āḷ, to be born; p. p. (only used in
the Aorist with the prefix وُ) زَوُو vō zōv-u, (fem. زَوُوَتْ vō-zōv-al-āḥ,
Plur. masc. زَوُوَل vō zōv-āḷ, fem. زَوُوَلِي vō zōv-al-ē.

2) Verbs ending in -ēd-āḷ.

The primitive as well as the derivative verbs ending
in ēd-āḷ, add in the part. past the affix āḥ, as:

دَرِيدَل dar-ēd-āḷ, to stand, p. p. دَرِيدَ dar-ēd-āḥ, fem. دَرِيدَتْ
dar-ēd-āḥ or دَرِيدَلَتْ dar-ēd-al-āḥ; Plur. masc. دَرِيدَل
dar-ēd-āḷ or دَرِيدَ dar-ēd-āḥ, fem. دَرِيدِي dar-ēd-ē or دَرِيدَلِي
dar-ēd-al-ē.

زَرِيدَل zar-ēd-āḷ, to become old; p. p. زَرِيدَ zar-ēd-āḥ etc.

About the form of the derivatives in the Aorist, see §. 139.

3) Defective verbs.

These derive the participle past regularly from the verbal
theme (the Infinitive), though they may be irregular or defective
in the Present.

تَلَّه tl-ā, to go, p. p. تَه tah*) (also written تَت), fem. تَلَّه
tl-āh or تَلَّه tl-al-āh; Plur. masc. تَلَّه tl-ā or تَلَّه tl-āh,
fem. تَلَّه tl-ē or تَلَّه tl-al-ē.

In the I. and II. pers. Sing. and Plur. both forms are in use,
تَلَّه tl-al-am and تَلَّه tl-am. In the Aorist the form تَه, as might
be expected, is not used but a new root is substituted (وَلَّه, لَاَرَلْ)
from which is formed the part. past لَاَرَلْ lār or وَلَاَرَلْ volār (besides
وَلَّه and لَاَرَلْ). The compounds رَاتَلَلْ, دَرَاتَلَلْ, رَاتَلَلْ follow
the same rule. (See Appendix VI).

تَمَلَّسْتَل tamlāst-ā } to lie down, p. p. تَمَلَّسْت tamlāst.
تَمَلَّس taml-ā }

دُرُمَل drūm-ā } to go, p. p. دُرُمَلِدْ drūmēd-āh.
دُرُمَلِدْ drūmēd-ā }

رَاغَلَلْ rā-γl-ā, to come, p. p. رَاغَلْ rā-tāh (like تَه); I. pers. Sing.
رَاتَلَلْ rā-tl-am or رَاتَلَلْ rā-tl-al-am.

From the compound verb وَرَّغَلَلْ vōrayl-ā (= vōrā-γl-ā) to
come, no participial form is used for the Imperfect. In the
Aorist the part. past. رَاغَلْ rā-γ-ai is used and from وَرَّغَلَلْ
likewise وَرَّغَلْ vōray-ai, fem. رَاغَلْ rā-γl-āh, رَاغَلْ rā-γl-al-āh and
وَرَّغَلْ vōrayl-āh, وَرَّغَلْ vōrayl-al-āh; Plur. masc. رَاغَلْ rā-γl-ā or
رَاغَلْ rā-γl-āh, وَرَّغَلْ vōrayl-ā, وَرَّغَلْ vōrayl-āh; fem. رَاغَلْ

*) Instead of تَلَّه tl-āh.

**) In وَلَّه volār-āh vō is a verbal prefix (not the prefix of the
Aorist), see §. 119.

rā-γl-ē etc. In the I. and II. pers. both forms are in use رَاغَلَمَ
rā-γl-am and رَاغَلَمَ, rā-γl-al-am etc. (See Appendix VII).

رَاغَلَمَ r̥ar-ēd-al }
رَاغَلَمَ r̥ašt-al } to wallow, p. p. رَاغَلَمَ r̥ašt.

خَه وَآئِي وَ مَا تَه حَال دِ خَه وَ دِه هَجَرَانِ كِنِی
نُور خَمَرْدَار دِه وَ دِه زَرِه سَوَم سَوَم سَوَم

What doest thou say to me? what was thy state in separation?
I did not heed any thing else, I burnt, I burnt, I burnt in my
heart. Xušh'al (Gulsh. II, p. 51, 2).

دَ نُوح زَوِی چِه لَه بَدَانُو سَرِه کِنِی نَاسَت دَ بَدَانُو لَه خُصِیَت نَاخَلَف شِه

The son of Nūh' (Noah), who sat together with wicked people,
became degenerate by the society of the wicked. Xušh'al (Gulsh.
I, p. 158).

§. 137.

2) The habitual Imperfect.

From' the simple Imperfect the Paštō forms a habitual
Imperfect, denoting repeated lasting action*), by means
of the particle به bah**), which may either precede (separated by

*) On the use of the habitual Imperfect in conditional sentences
see §. 216, 2.

**) It is difficult to say, what the origin of this particle is (for
it cannot be properly called a prefix, as it may also follow the verb).
Very likely bah is shortened from अभवत् (bhavat), it happened

that, and the prefix of the Aorist , , may be similarly shortened
from अभूत् (Sindhī हो, Hindī हुआ, Prāk. हुआ), cf. §. 162, 4.

That the Sansk. root भू is employed in the formation of tenses is
clearly proved by Bopp, Compar. Gram. §. 526; compare the Latin
am-a-bam, am-a-vi, am-a-bo. — The Persian Aorist prefix هـ sounds
in Pārsī still ba and is apparently identical with the Paštō , .

one or more words) the verb or follow it, as: **خَتَلَمَ بِهِ** or **بِهِ خَتَلَمَ**
I ascended repeatedly or I used to ascend.

قَمَسَا تِلَهَ بِهِ بِهْ غَرُونُو بِهْ سِينْدُونُو بَرَابَرَهْ

The staff used to go straight on mountains and rivers. Bābū
Jān (Gulsh. I, p. 126).

پَسَ لَهْ هَغَهْ بِهِ پِښتانه لَهْ هَغَهْ غَرَهْ رَاتَلَل رِعايَا بِهِ ټپى تاخت تاراچ کول

After that time the Afghāns used to come down from that
mountain and to pillage the peasantry.

§. 138.

3) The Conditional (Optative) of the Imperfect.

From the Imperfect the Paštō derives a Conditional mood, which may also stand for an Optative, if preceded by a particle denoting a wish or desire, as: **کاشکې** *kāškē*, would that! The Conditional is formed by adding to the Imperfect, instead of the flexional terminations, the termination *ai*, *ē*, *āē*, which remains the same for all persons and number*), as: **پوهيدلې** *pōhēd-al-ai*, **پوهيدلې** *pōh-ēd-al-ē*, **پوهيدلې** *pōh-ēd-al-āē*, or with rejection of the participial affix *al*: **پوهيدى** *pōh-ēd-ai*, **پوهيدى** *pōh-ēd-ē*, **پوهيداي** *pōh-ēd-āē*, I, thou etc. would understand. But in order to point out the person and number the personal pronouns must be always added, if they be not otherwise indicated.

The derivative verbs are usually (but not necessarily) dissolved into their component parts and the Conditional of the

*) The cognate idioms offers no analogy to this Paštō mood, we do therefore not venture any conjecture on its formation for the present. In form it coincides with the participle past conjunctive, as

used in connexion with **شول**, to be able (see §. 169), which also has the three terminations *ai*, *e* and *āe*. But in spite of this outward uniformity both forms can hardly be the same.

auxiliary شَوَل i. e. شَوَى, شَوَى, شَوَى (or شَوَلَى etc., see §. 163, 6) is added tho the noun.

Sometimes also a Conditional of the Aorist it met with, i. e. the prefix of the Aorist ' is put before it, especially in optative sentences. (See §. 198).

The Conditional or Optative of the Imperfect is in common use through all persons only with intransitive verbs; it is also found in transitive verbs (§. 145), but far more rarely and only in the third person Sing. and Plural. On the syntactical use of the Conditional of the Imperfect, see §. 198; 216, 2.

كَهْ تَبَيَّنَتْ خَلَاصِيْدِي خِي بَهْ خَلَاصْ شَوْم
دَقْضَا لَهْ لَاسْ كَوْمْ لَوْرِي تَهْ حَمْ

If I would be freed by flight, I would have been freed from it;
From the hand of destiny whither shall I go?

Xuṣṣ'āl (Gulsh. II, p. 50, 1)

سَتَرَكِي تِي صَبَا تَهْ وَخْتِي چِهْ يَوْ خَلْ صَبَا شَوَلِي زَهْ لَهْ دِي كَوْرْ دَوْتِي

His eyes rose towards the morning (saying): that it once would become morning, that I would get out of this house!

§. 139.

4) The Aorist.

The Aorist is formed by putting the prefix ' vö (وَهْ vöh) before the Imperfect, as: تَبَيَّلَمْ ' vö tš-al-am, I fled, وَ تَبَيَّ vö tiš, he fled. But all verbs, which in the Imperative do not admit the prefix ' (cf. §. 124), refuse it also in the Aorist.

Some verbs optionally take or drop ' in the Aorist, as: پَاغِيْدَلْ pāṭēd-al, to rise, شَوَل šv-al, to become (see §. 163, 7).

Derivative verbs are always dissolved into their component parts in the Aorist and the Aorist of شَوَل is joined to the ad-

jective, which in gender and number must agree with the subject implied by the auxiliary, as: تَیْرَیْدَل tēr-ēd-al, to pass by, Aorist تَیْر شَه tēr š-ah, he passed, fem. تَیْرَه شَوَه tēr-äh šväh, she passed.

یَادَیْدَل yād-ēd-al, to be remembered, Aorist یَاد شَوَم yād šv-am, I was remembered, fem. یَادَه شَوَم yād-äh šv-am (from یَاد s. m. memory), substantives ending in a consonant, also being optionally treated like adjectives.

Many derivatives however (especially those compounded with a substantive) form their Aorist like primitives, without being dissolved into their component parts.

زَه خَو وَارَه جَنَک تَه وَرَغَلَم صَاحِب
مَا دَر هِيَتَخ کَمِي وَه نَه کَرَه هَه جَنَکُونَه

I came different times to the battle, Sir, (but) I could not at all defeat him in the battles (Bahrām V. 199).

وَوَهَرَدَم چَه نَه خِيَلِي وَهَرِي بَه قَصَد حَمَا نَ فَلَاکَت وَکَا

I was afraid, that they will make a design to kill me out of their own fear. Gulistān (Gulsh. I, p. 162).

نَ چَرُک نَه خَو پَاغِيْدَه هَه طَبِل وَ زَغَاسْتَه چَرُک مَخ هَه کُپَر وَ نِيَوَه نَه
تَهَلْکِي نَ تَرَوَرْتِي خَلَاص شَه

He (the fox) rose from the ambush of the cock and rushed on the drum; the cock took to flight and escaped from the perdition of the fox. Kalīlah ō Damanah (Gulsh. I, p. 105).

اَلْقَصَه چَه دَهَبَنَانَه فِرَار شَوَل نَ کَابُل نَ غَرُونُو هَه نَرُو نَنَوَقَل

To be short, when the Afghāns fled, they entered the valleys of the mountains of Kābul. Tārīḫ-i-murassaṣ (Gulsh. I, p. 7).

§. 140.

5) The habitual Aorist*).

In the same manner as from the Imperfect, so also from the Aorist a habitual Aorist is derived by means of the particle به, which may either precede the verb (separated by one or more words) or follow it. When the verb does not admit the prefix و in the Aorist, the habitual Aorist outwardly coincides with the habitual Imperfect and only the context can decide, which tense is intended. The habitual Aorist denotes a repeated action in past time (§. 200), as: زه به و پریدم, I was (often) afraid; پریوتم به I used to fall (or: I fell repeatedly at a certain time).

نقل دی چه به هغه آوان به پېښتو کېږي دا رسم هم وه چه زهمن به
 ټی به حد د بلاغت و رسېدل د پلار د مور مال به ټی مو تر بله
 قسمت کړ و پلار مور ته به ټی هم بخږه برابره ورکړه

It is told, that at that time there was also this custom amongst the Afghāns, that when their sons arrived at the age of puberty, they used to divide the property of father and mother amongst each other and that also to father and mother an adequate portion was given by them. Tārīḫ-i-murassaḥ (Gulsh. I, p. 4).

چه به د یوسفزیو مال مویشی و میړی ته به چراگاه ورغی تاخت
 و تاراج به ټی کړ

When the cattle of the Yusufzais used to come to the plain to pasture, they pillaged it (every time). Ibid. (Gulsh. I, p. 11).

*) The Sindhi also has a habitual Aorist, formed by the particle به. In Persian too we find some remnants of a habitual Aorist, as occasionally هَمی is put before the prefix به of the Aorist.

§. 141.

b) Transitive and causal verbs.

As the participle past of transitive and causal verbs has necessarily a passive signification, as in Sanskrit and the modern Prākṛit tongues of India, the tenses formed by means of this participle are constructed passively, the proper subject (or agent) being put in the Instrumental and the object in the Nominative*). These tenses can therefore only then be employed, when the agent (in the Instrumental) is expressed by a noun or by a pronominal suffix; if the agent is not known or expressed, the proper Passive must be resorted to (§. 170). The flexional terminations are the same as those of intransitive verbs (§. 135).

§. 142.

1) The Imperfect.

In reference to the formation of the Imperfect the same rules hold good, which we have already laid down in §. 135. In the first and second person Sing. and Plural the flexional terminations always accede to the participial affix -al, in the third person Sing. and Plural the participle past alone is used, as mentioned already. For the elucidation of the rules given the following paradigm may serve.

Inf. شَرَلَ śar-al, to expel; p. p. شَارَه śār-ah, expelled.

Sing.

- | | | |
|----------|---|-------------------------------|
| I. pers. | زَي شَرَلَمَ zah ē śar-al-am, | I was expelled by him (them). |
| II. „ | تَه تَي شَرَلِي tah ē śar-al-ē | thou wast expelled by him. |
| III. „ | هَيَه تَي شَارَه hayah ē śār-ah, m., he | } was expelled by him. |
| | هَيَه تَي شَارَه hayah ē śar-al-āh, f., she | |

*) The Sindhī forms from active verbs the same tense, implying a passive signification, as the Paṣtō does; compare my Sindhī Gram. §. 48. 2. b. In Hindī, Marāṭhī, etc. the formation of this tense is not known.

Plur.

- I. pers. مُورِئِي شَرُّو mūẓ ē šar-al-ū, we were expelled by him.
 II. „ تَاسِيئِي شَرُّو tāse ē šar-al-aī you were expelled by him.
 III. „ هَغَهئِي شَرُّو hayah ē šar-aī, m. } they were expelled by him.
 هَغَهئِي شَرُّو hayah ē šar-al-ē, f. }

But as the formation of the participle past of transitive verbs (the causals are regular) offers many varieties and partly irregularities, we must enter into particulars.

§. 143.

The formation of the participle past.

We have to consider here the following classes:

1) Those verbs, which end in a consonant or semi-vowel (single t and to a certain degree d excepted), add to the verbal theme the affix ąh (= t-ah, see §. 135), lengthening at the same time short radical a (but only in the Singular masc.). E. g.

بَلَل bal-ąl, to call, p. p. بَالَه bāl-ąh, fem. بَالَه bal-al-āh; Plur.

masc. بَلَل bal-ąl, fem. بَالِي bal-al-ē.

زَغَوَل zyōr-ąl, to preserve, p. p. زَغَوَه zyōr-ąh.

نِيَوَل nīv-ąl, to take, p. p. نِيَوَه nīv-ąh*).

آچَوَل āč-av-ąl (causal), to throw, p. p. آچَاوَه āč-āv-ąh, āč-āv-ōh.

مَاتَوَل māt-av-ąl (causal) to break, p. p. مَاتَاوَه māt-āv-ąh,

*) Verbs, which end in v, as well as all causals, change the termination ąh commonly to v-uh, v-ōh, vō or vū in the eastern part of Afghanistan, as: آچَاوَه āč-āv-uh or āč-āv-ōh, or lengthened آچَاوَوَه āč-āv-ū and آچَاوَوَه āč-āv-ō; in the west the termination ąh is prevalent.

māt-āv-ōh, fem. مَاتَوَہ māt-av-al-āh; Plur. masc. مَاتَوَل

māt-av-āl, fem. مَاتَوَلِي māt-av-al-ē.

Those verbs, the radical short a of which is long by position, may or may not lengthen it, according to usage, as:

بَنَدَل ʃand-āl, to bestow, p. p. بَنَادَ ʃānd-āh.

وَرَزَل varž-āl, to mince, p. p. وَرَزَ varž-āh.

Those verbs, the theme of which consists only of one single consonant or of two conjunct consonants, simply add the termination āh, as:

لَل l-āl, to utter, p. p. لَلَّ l-āh*) (fem. لَلَّ l-āh or لَلَّ l-al-āh).

کَرَل kr-āl, to do, p. p. کَرَّ kr-āh.

وَلَل vl-āl, to wash, p. p. وَلَّ vl-āh*).

But a number of verbs of this kind drops already the termination āh, especially if the verbal theme consists of two conjunct consonants. In this case a euphonic i is inserted between the two consonants, and a, if the latter consonant be r (cf. §. 136, 1, a).

کَبَل kṣ-āl, to write, p. p. کَبِ kiṣ (besides کَبَّ kṣ-āh).

کَرَل kr-āl, to do, p. p. کَر kar (کَرَّ).

لَبَل lēṣ-āl, to load, p. p. لَبِ lēṣ.

خَوَل ɣvar-āl, to eat, p. p. خَوَر ɣōr, original خَو ɣvar being contracted to ɣōr, fem. خَوَّ ɣvar-al-āh.

It is to be noticed, that those verbs, which lengthen short a in the Imperative (cf. §. 125, 2), commonly have the participle past in the Plural, as they imply a plurality of action, as:

*) لَل l-āl is shortened from lv-āl, Sindhī लवणु, Sansk. लप्.

**) وَلَل is derived from the Sansk. भाव् (caus.), root भु, by transition of p to v.

غَيْلَ ḡap-āḡ, to bark, (Imper. وَغَايَ), p. p. غَيْلَ ḡap-āḡ.

خَنْدَلَ ḡand-āḡ, to laugh, p. p. خَنْدَلَ ḡand-āḡ.

نَرَلَ nar-āḡ, to cry out, p. p. نَرَلَ nar-āḡ.

وَيَلَ vay-āḡ, to speak, وَيَلَ vay-āḡ*).

Besides these verbs, which lengthen short a in the Imperative, many other verbs, when not referred to a special object, take the Plural of the participle past (masc.), as a plurality of action is implied in them; such are:

آشَلَ āṣ-āḡ, to knead, p. p. آشَلَ āṣ-āḡ.

تُوكَلَ tūk-āḡ, to spit, p. p. تُوكَلَ tūk-āḡ.

تَشَلَ ṭṣ-āḡ, to drink, p. p. تَشَلَ ṭṣ-āḡ.

فَرَمَائَلَ farmāy-āḡ, to command, p. p. فَرَمَائَلَ farmāy-āḡ.

كَتَلَ kat-āḡ, to see, p. p. كَتَلَ kat-āḡ.

لَنْبَلَ lamb-āḡ, to wash, p. p. لَنْبَلَ lamb-āḡ.

مَنَّ man-āḡ, to mind, p. p. مَنَّ man-āḡ.

مَيْتَلَ mīt-āḡ, to piss, p. p. مَيْتَلَ mīt-āḡ.

وَلَلَ vl-āḡ, to wash, p. p. وَلَلَ vl-āḡ.

وَيَارَلَ viār-āḡ, to boast, p. p. وَيَارَلَ viār-āḡ.

The following three verbs form their participle past irregularly:

بَائَلَ bāel-āḡ, to lose at play, p. p. بَائِلُو bāelō, fem. بَائِلَّة.

bāel-al-āh.

*) The p. p. وَ ve or وَآيَ vāy-āḡ is also in use.

تَرَبَّلَ trapl-ā, to jump, p. p. تَرَبَّلُوْا trapl-ō (but also تَرَبَّلَ trapl-ah).

وَيَلَّ vay-ā, to speak, p. p. وَیَلَّ ve (besides وَیَلَّهَ).

2) Those verbs, which end in ت and د, drop the termination āh, as:

a) پَرَانَتَل prā-nat-ā, to open, p. p. پَرَانَت prā-nat.

بَوْتَل bōt-ā }
بَوْتَل bōtl-ā } to take along, p. p. بَوْت bōt.

نَغَوْتَل nyvat-ā, to attend to, p. p. نَغَوْت nyvat.

Excepted from this rule are:

نَاتَل nat-ā, to carry off, p. p. نَاتَه nāt-ah.

سَاتَل sāt-ā, to preserve, p. p. سَاتَه sāt-ah.

كَتَل kat-ā, to see, p. p. كَوْت, fem. كَتَلَه kat-al-āh.

b) رَوْتَل raud-ā, to reap, p. p. رَوَّ raud.

أَوْدَل ūd-ā, to weave, p. p. أَوْد ūd.

مَوْنَدَل münd-ā, to obtain, p. p. مَوْنَد münd or مَوْنَدَه münd-ah.

The termination āh is however often added to verbs ending in d, so that it is more or less optional to add or to drop it. Those verbs ending in d, which have radical short a, usually lengthen it, as:

غَانَدَل γand-ā, to dislike, p. p. غَانَدَه γānd-ah.

3) Those verbs, which end in سَت, شَت and بَشَت, drop the termination āh altogether in the participle past, as:

لَوَسْتَل lvast-ā, to read, p. p. لَوَسْت lvast.

وِشْتَل višt-ā, to throw, p. p. وِشْت višt.

غَوِشْتَل γōšt-ā, to wish for, p. p. غَوِشْت γōšt.

The participle past of defective verbs.

The participle past is sometimes derived from several defective themes at the same time, sometimes only from one. We let here follow a survey of the most common defective synonymous verbs, to show thereby, from which verbal theme a participle past may be formed and from which not.

ایبَتل ēṣ-al	} to put; p. p. یبَتن yēṣ	} Both are only used in the Imperfect; in the Aorist the compounds (with کبَشی) are employed.
یبَتل yēṣ-al		
یاṣ-al		

ایبَتل ēṣōd-al	} to put; p. p. یبَتن yēṣōd	} Only used in the Imperfect; in the Aorist the compound verb (کبَشی) is employed.
یبَتل yaṣōd-al		

ایبَتل ēṣav-al	} to put; p. p. یبَتن yaṣav-ō.	} Only used in the Imperfect; in the Aorist the compound verb (کبَشی) is employed.
یبَتل yaṣav-al		
ژد-al *)		

Compound verbs (with the prefixes پری and کبَشی).

پریژد prē-žd-al	} to give up;	
پریبَتل prē-ṣōd-al		p. p. پریبَتن prē-ṣōd.
پریبَتل prē-ṣv-al	} to discontinue;	
پریبَتن prē-yaṣ-al		p. p. پریبَتن prē-ṣō.
کبَشیژد ksē-žd-al	} to put down;	
کبَشیبَتن ksē-ṣv-al		p. p. کبَشیبَتن ksē-ṣō, fem.
		کبَشیبَتن ksē-ṣv-al-āh.

*) Those verbs, which have no participle past, usually also want the participle perfect.

$\left. \begin{array}{l} \text{بَاسَل} \text{ bās-} \text{al} \\ \text{يَاسَل} \text{ yast-} \text{al} \end{array} \right\} \begin{array}{l} \text{to expel, p. p. يَؤَسَت} \text{ yōst (from an obsolete} \\ \text{theme يَؤَسَتَل} \text{ yōst-al).} \end{array}$

But the compounds of يَاسَل may form the p. p. regularly, as:

$\left. \begin{array}{l} \text{دِرِ يَؤَسَتَل} \text{ prē-vast-al *)} \\ \text{دِرِ يَاسَتَل} \text{ prē-yast-al} \end{array} \right\} \begin{array}{l} \text{دِرِ يَؤَسَت} \text{ prē-vast} \\ \text{دِرِ يَاسَت} \text{ prē-yast} \end{array} \left. \begin{array}{l} \\ \end{array} \right\} \begin{array}{l} \text{to throw, p. p.} \end{array}$

$\text{كَبِي يَاسَتَل} \text{ kšē-yast-al, to insert, p. p. كَبِي يَؤَسَت} \text{ kšē-yōst.}$

$\left. \begin{array}{l} \text{بَوَتَل} \text{ bōt-al} \\ \text{بَوَتَل} \text{ bōtl-al} \\ \text{بِيَوَل} \text{ bīv-al} \end{array} \right\} \begin{array}{l} \text{to convey; for the Imperfect بِيَو} \text{ biv-ah or} \\ \text{بَوَت} \text{ bōt (fem. بَوَتَل} \text{ bōtāl) is in use, for the Aorist} \\ \text{only بَوَت.} \end{array}$

$\left. \begin{array}{l} \text{دَوَوَل} \text{ pōv-al} \\ \text{دِيَاوَل} \text{ piāy-al} \end{array} \right\} \begin{array}{l} \text{to pasture; p. p. دَوَو} \text{ pōvū (fem. دَوَوَل} \text{ pōvāl).} \end{array}$

$\left. \begin{array}{l} \text{نِشَوَوَل} \text{ šōv-al} \\ \text{نِشَاوَل} \text{ šay-al} \end{array} \right\} \begin{array}{l} \text{to show; p. p. نِشَوَو} \text{ šōvū.} \end{array}$

$\left. \begin{array}{l} \text{عَرَل} \text{ yar-al} \\ \text{عَاشَتَل} \text{ yašt-al} \end{array} \right\} \begin{array}{l} \text{to twist, p. p. عَاشَت} \text{ yašt.} \end{array}$

$\left. \begin{array}{l} \text{غَوَوَل} \text{ γōv-al} \\ \text{غَاوَل} \text{ γay-al} \end{array} \right\} \begin{array}{l} \text{coitum facere, p. p. غَوَو} \text{ γōvō (in the west غَاو} \text{ γāy-ah).} \end{array}$

$\left. \begin{array}{l} \text{كَتَل} \text{ kat-al} \\ \text{كَوَرَل} \text{ gōr-al} \end{array} \right\} \begin{array}{l} \text{to see, p. p. كَوَت} \text{ kōt.} \end{array}$

*) In دِرِ يَؤَسَتَل و stands euphonically for ی, both verbal themes being the same.

کښل kš-ḡl }
 ښکل šk-ḡl } to draw, to write; p. p. کښه kš-ḡh or کښ kiš
 کاول kaž-ḡl } (also written کښن kēš).

کندل kand-ḡl }
 کنل kan-ḡl } to dig; p. p. کند kand.

وړل vr-ḡl }
 یوسل yōs-ḡl } to carry, p. p. (for the Imperfect) وړ var, in the
 Aorist یوړ yōvar or یوړ yōvōr (from an
 obsolete theme یوړل).

وژل važ-ḡl }
 وژل važl-ḡl } to kill, p. p. وژه vāž-ḡh or وژی važ-ai.

لېونتی که چا بللم زه به خوښه کړیدلم

Though I was called by some one mad, (yet) I wandered about happy. Yusuf and Zulaiḡā (Dorn, Chr. p. 214).

زلیکځا د زړه دښه راز د مینې د پټ ساتنه

Zulaiḡā kept the secret of her love concealed in her heart.
Yusuf and Zulaiḡa (Dorn, Chr. p. 181).

سرآسیمه او پېریشان ده پال د فکر ټی د شتر په د کار ورتکل

Amazed and perplexed he swang in the swing of reflection on the action of Shuturbah. Kalilah ō Damanah (Gulsh. I, 110).

تا دوستان زهیرول د ده دپاره

Thou didst aggrieve thy friends for his sake.

Bābū Jān (Gulsh. I, p. 131).

هغه باقي غله ټی ده بل خای کښیښوه*)

He put that remaining corn in another place.

Kalilah ō Damanah (Gulsh. I, p. 90).

*) کښیښوه is here the Aorist (in form identical with the Imperfect).

§. 144.

2) The habitual Imperfect.

The habitual Imperfect is formed, as shown already, by putting before or after the verb the particle به.

د کابل عالم به ټی ډېر ډېر آزارونه مالونه به ټی رانیول نا مناسب
کارونه به ټی کول

The people of Kābul were very much oppressed by them; they used to seize their cattle and to do unbecoming things.

Tārīḫ-i murassa; (Gulsh. I, p. 7).

مالونه به ټی سره پټول خوړل به ټی

They concealed their cattle before each other and ate them.
ibid. (Gulsh. I, p. 17).

§. 145.

3) The Conditional (Optative) of the Imperfect.

As noticed already in §. 138, the Conditional (and Optative) of the Imperfect is in regular use only with intrans. verbs, from trans. verbs it is seldom formed and only in the III. pers. Sing. and Plural, the habitual Imperfect being commonly substituted in its place (cf. §. 46, 2), as the terminations of the Conditional of trans. verbs are liable to be mistaken. It is understood, that the Conditional (and Optative) of the Imperfect of trans. verbs must be constructed passively and that the agent must accompany the verb in the Instrumental. The terminations are the same as those of intrans. verbs (cf. §. 138) and do not undergo any change for gender and number.

In Optative sentences the Aorist prefix و also may be put before the Optative of the Imperfect, if the action is to be represented either as past already or as passing quickly.

که ما قوس د مريدانو د نيون نه کولې ده خوږ خبرو د غله نه
غلبدی چه ده وقت د فرصت ټی حما جامه پټولې او ترږښی

حُوص نَه كَهْرِي خُولَه ئِي هَه خُونَخَارِي نَه كَكْرُولِي چَا هَه دَ دِي
كِبِيَه نَه خِيرَكَه

If I had not been ambitious to get disciples, I would not have been deceived by the sweet words of the thief, who concealed my clothes when he found an opportunity; and if the fox had not been greedy and had not polluted his mouth by blood-eating, nobody would have torn up his belly.

Kalilah o Damanah (Gulsh. I, p. 114).

دَه وَ وَهَ لِيَدَايِي هَه سَتَرَكُو كُلْ اَنَدَامَه
مَا هَه دِي هَسِي جَامِي كَهْلِي رَنَكِيَنِي

He said: Would that (once) the rosy-bodied would be seen
(by me) with the eyes!

I have coloured my clothes for her sake.

Bahrām, V. 350.

§. 146.

4) The Aorist.

The Aorist is formed by putting the prefix 'vō before the Imperfect. When in the Aorist the agent is expressed by the pronominal suffix ئِي, by him (her), them, it is frequently inserted between the prefix 'و and the verb, as: 'و ئِي و vō ē ve, he said. Further it is to be noticed, that when a verb commencing with a long syllable has the agent expressed by the pronominal suffix ئِي, the first syllable may be separated from the verbal theme and the pronominal suffix ئِي inserted between it and the remainder of the verb, but only when preceded by the prefix ' and followed by the negation نَه, as: 'وَا ئِي نَه وَرِيَدَه v-ā ē nah vrēdāh, he did not hear (from آوَرِيَدَل āvrēd-āl), cf. §. 171.

Those verbs, which do not take the prefix **و** in the Imperative, forego it also in the Aorist. In the Aorist of **و** (p. p. of **وَيَل**) and **مَر** (p. p. of **مَرَل**) the prefix **و** may be optionally dropped.

The causal derivatives are usually dissolved in the Aorist into their component parts and join with the noun in question the Aorist of **كَمَل** (cf. §. 165, 6), as: **زَهْ ثِي جَوَر كَرَم** *zah ē jōr kr-am*, I was made whole by him. The prefix **و** is never used with them, the verb being considered composite. The adjective must agree with its subject in gender and number, but also substantives, ending in a consonant, usually take the fem. termination.

Some defective verbs have a separate form for the Aorist, as shown in §. 143.

نَوْرُ ثِي زَر خِيْمَه پَارَه كَرَه وَ ثِي رَاشَه نَنْدَارَه كَرَه
زُليخَا ثِي وَبَلَلَه هَغَه كَاي وَ دَرَوَكَه

Then she made a slit in the tent and said: come, look!
She called Zulaiyā and placed her there.

Yusuf and Zulaiyā (Dorn, Chr. p. 209).

تَاسُو لَه دِي وَاقِعِي چِه تَبِيْرَه شَوَه وَلِي مُوَر خَبَرَه كَرَه

Why were we not informed by you of this accident, that happened?
Tārīx-i murassas (Gulsh. I, p. 7).

كَشَر وَرْدَرُ مِي فِكِر وَكِر چِه دَوْلَت خَوَمَخ هَه زَوَال كَر آسْمَان هِمِشَه د
هِي وَفَائِي آغَا زَه كَرَه

His younger brother thought: wealth has directed its face towards the end (i. e. will cease) and heaven has commenced the practice of unfaithfulness. Kalilah ō Damanah (Gulsh. I, p. 86).

لَار بَارِيكَه شِيَه تَارِيكَه مُغَل نَابُوْمَه لَار مِي غَلَطَه كَرَه هَه هَلَاكَت وَرَسِيْدَل

The road (was) narrow, the night dark and the Mughals without guide; they missed the road and ran into perdition.

§. 147.



5) The habitual Aorist.

This tense is formed by adding to the Aorist the particle **بِه**, which may precede or follow it. The habitual Aorist of those verbs, which do not take the prefix **و** in the Aorist, outwardly coincides with the habitual Imperfect, so that the proper tense must be gathered from the context.

هِيَ بِنَخِي جِه بَدَكَارِي أَوْ هِيَ نَافَنجَارِي مَشْهُورَةٌ أَوْ مَعْرُوفَةٌ نَ
عَالَمٍ وَهِيَ بِنَخِي بَه ثِي نَ بَدَكَارْتِي دَهَارَه وَآخِسْتِي

That woman, who was well known amongst the people by her wickedness and villany, used to take slave-girls for the sake of prostitution.

Kalilah o Damanah (Gulsh. I, p. 111).

شَيْخٌ بَه كَلَه عَاشِقِي لَه سَرَه دَرِيْمُوَه

لَاس وَ نَسْتِ ثِي نَه رَسِيْمِي پَارَسَائِي نَه

When did ever the Sheikh discontinue love from his head?

His hand does not reach it and (so) there is abstinence.

Xush'al (Gulsh. II, p. 56, 2).

C. Tenses and moods, which are formed by means of the participle perfect and the auxiliary „to be“.

By means of the participle perfect and the auxiliary „to be“ three tenses and three moods are formed, viz: 1) The Perfect 2) The Subjunctive of the Perfect 3) The Pluperfect 4) The Subjunctive of the Pluperfect 5) The Conditional (Optative) of the Pluperfect 6) The Future past.

But as the intrans. and trans. verbs follow a different construction in these tenses (and moods), we must treat of both classes separately.

I. Intransitive verbs.

1) The Perfect.

The Perfect is formed by the participle perfect (see §. 18) and the auxiliary verb *یَم* yam*), I am etc. (cf. §. 162, 1), the participle agreeing with its subject in gender and number, as: *تَبَلَّیَ یَم* t̤-al-ai yam, masc., *تَبَلَّیَ یَم* t̤-al-e yam, fem, I have fled; Plur. com. *تَبَلَّیَ یَم* t̤-al-ī yū, we have fled (cf. §. 87, d).

Some verbs connect a synonymous adjective with the auxiliary *یَم* etc. instead of the participle perfect, as *مَرَّ دَی*, he has died (instead of: *مَرَّکَ دَی*, which is not in use), *نَاسَتَ یَم*, I am seated (instead of the heavy *کَهینَاسَتَکَ یَم*, which is not used), *پَرَوَتَکَ دَی* he has fallen (instead of: *پَرَوَتَکَ دَی*).

The intrans. derivatives are dissolved into their component parts in the Perfect and add to the noun the auxiliary *یَم* شَوَی etc. (cf. §. 163, 9). The adjective must agree with its subject in gender and number, but the substantive also, if it end in a consonant, may be treated like an adjective. Many derivatives are already treated like primitives, without being dissolved into their component parts; with some both forms are in use, as *زَه پَوَهیدَکَ یَم* or *زَه شَوَی یَم*, I have understood.

دَا وَبَا دَه لَکَیدَکَ یَم هَر کُورَه هَر دَرکَ

This pestilence has stuck to every house, to every abode.

H'amīd (Gulsh. II, p. 94).

خَمُورَه دَه زَمَانَه کَهینَ عَیْبَتَ پَر شَه دَ عَالَمُورَی دَکَ شَوَی دَی
لَه بُوَی دَر غَه بُوَی نَه پَوَهیدَکَ یَم

*) The auxiliary may follow or precede the participle.

In our time calumny has become much, the noses of the people have been filled of smell, they do not understand that smell.
Favāid uš-šarīṣāh (Gulsh. I, p. 59).

دوستی په دښمنۍ په وېل د بد گوښانو بدله شوی ده

Friendship has been changed to enmity by the words of evil-speaking people.
Kalīlah ō Damanah (Gulsh. I, p. 84).

§. 149.

2) The Subjunctive of the Perfect.

This mood is only used in the III. pers. Sing. and Plur. and is formed in the same way as the Indicative of the Perfect, only وی or شوی وی, the Subjunctive of the auxiliary (see §. 162, 2; §. 163, 10), being substituted. About the use of this mood see §. 202.

خوب صورت شاهزاده بهرام ټی نوم دی

کند وی دلته راغلی تا لیدلای

He is a beautiful prince, Bahrām is his name,
Perhaps he has come here and was seen by thee.

Bahrām, V. 535.

§. 150.

3) The Pluperfect.

The Pluperfect is formed in the same way as the Perfect, only the auxiliary وم etc. (§. 162, 4) or شوی وم (§. 163, 11) being substituted, as: ختلای وم I had ascended; سم شوی وه, it had become level.

هغه ورځ چه وه بهرام په ښکار وتلی

نور هوښی ټی وه په مخ کښی پاڅیدلی

On that day, when Bahrām was gone out for hunting,
Another deer had risen before his face. Bahrām, V. 514.

§. 151.

4) The Subjunctive of the Pluperfect.

The Paštō forms also a Subjunctive of the Pluperfect by means of the prefix **بِه**, which is either inserted between the participle perfect and the auxiliary, as: **نَبْتَلَىٰ بِهٖ وَ**, I would have been entangled, or which may precede the participle (separated by one or more words), the auxiliary following it, as: **بِهٖ نَبْتَلَىٰ وَ**. On the use of this mood see §. 216, 3; 204.

دَ تَن کُورِ مِی بِه لَرُغُون وَه مِیَنِی سَوِی
کِه مِی تِه رَانَلِی زَرَا هِه حِمَاہِت

Ere now the house of my body would have been burnt by love,
If wailing had not come to my assistance. Abd-ul-H' amīd.

§. 152.

5) The Conditional (Optative) of the Pluperfect.

The Conditional of the Pluperfect is formed by the participle perfect and the auxiliary **وَی** vai, (**وَای** or **وِی**), which remains uninflected (§. 162, 6). The derivatives add to the noun **شَوِی** shawī etc. (§. 163, 13); the adjective (and the participle **شَوِی**) must agree with its subject in gender and number; substantives also, ending in a consonant, may take the fem. termination, as noticed already (§. 149).

This mood is also used in optative sentences, with or without an optative particle. On the use of the Conditional of the Pluperfect see §. 205; 216, 3.

کَشْکِی زِه زَوُولِی تِه وِی هِه جِهَان رَاغَلِی تِه وِی

Would, that I had not been born, that I had not come into the world!
Yusuf and Zulaikā (Dorn, Chrest. p. 198).

§. 154.

6) The past Future.

This tense is formed by the participle perfect and the auxiliary به یم (§. 162, 3). The derivatives add to the noun شوی به یم etc. (§. 163, 14). The prefix به generally precedes the verb, separated by one or more words.

On the use of this tense see §. 206.

بی له خدای نور در هیئت خود خبر نه دی به دنیا کپی به نه هیچجا به
خاطر تیر شوی نه دی

Besides God not one knows them; on earth they will not have come into the heart of anybody.

Favāid uš-šarīḥ (Gulsh. I, p. 75).

§. 155.

II. Transitive (and causal) verbs.

Transitive and causal verbs have in all the past tenses a passive signification and must therefore be constructed accordingly, the agent being put in the Instrumental. Where the agent is not expressed the (proper) passive voice must be resorted to. But in the Perfect, Pluperfect and past Future (i. e. in the tenses made up by means of the participle perfect) the agent is often not mentioned, as: رادی دی, it has been said (Pers. آوردند), so that the construction of these tenses approaches to some extent that of the Passive.

The causal derivatives are usually dissolved in the Perfect etc. into their component parts (cf. §. 18, c) and connect with the adjective or substantive the participle perfect of کړل, to which the auxiliary verb is added in the same way as to the intrans. verbs, as: مات ټی کړی دی, it has been broken by him.

In the modern language however they are frequently treated like primitive causals. It is understood, that the participle perfect must agree with its subject in gender and number. In the case of the derivative causals the adjective also (and partly the substantive) must conform to the gender and number of the subject.

§. 156.

1) The Perfect.

This tense is formed by the participle perfect and the auxiliary *نَم* etc. and *کَرِی نَم* (§. 165, 9) respectively. Those verbs, which take the Plural in the Imperfect (cf. §. 143, 1), are also constructed with the Plural in the Perfect (Pluperfect etc.), as: *خَنَدَلِی بُی دِی* he has laughed, *بُی فَرَمَایِی دِی*, he has commanded. The auxiliary may follow or precede the participle.

دَر تَه وَایَه کُلْ اَنَدَامِی نَم لِیَوِی
تَه خِیَل حَال رَا تَه مَعْلُوم کَرِه قَلَنْدَرَه

Say to him: I have been sent by Gul-andāmah; disclose to my thy circumstances, o Qalandar! Bahrām, V. 890.

هِيْشِخْ خِرَمَنْد نَقْد دِه رَاحَتِ نَسِيْه بَدَل کَرِی تَه دِی

No sensible man has changed ready money for the repose of credit. Kalīlah ō Damanah (Gulsh. I, p. 96).

§. 157.

2) The Subjunctive of the Perfect.

This mood, which is only used in the III. pers. Sing. and Plural, is formed in the same way as the Perfect Indicative, only *کَرِی دِی* etc. being substituted as auxiliary.

شاید دَا خَطّ په مسخره کی چا کتبلای وی

Perhaps this letter is written by some one as a joke.
Kalīlah ō Damanah (Gulsh. I, p. 97).

§. 158.

3) The Pluperfect.

This tense is formed by substituting *دَم* and *دَم* *کری* respectively as auxiliary.

لا جنګونه ئی لیدلای نه وړ ویره ئی په مخ نه وه

He had not yet seen battles, no beard was on his face.
Tārīḫ-i murassas ((Gulsh. I, p. 46).

بازنده وه و آړیدلای می وړ چه په سفر کېنې تجربه حاصله شی

Bāzindah said: I had heard, that in travelling experience is gained.
Kalīlah ō Damanah (Dorn, Chrest. p. 13).

بادشاه پوندییر چه ئی په زړه کېنې جوړ کړی وه بیان کړ

The king explained a scheme, which he had prepared in his heart.
Gulistān (Gulsh. I, p. 182).

§. 159.

4) The Subjunctive of the Pluperfect.

This mood is formed by substituting the auxiliary *دَم* *به* etc. The prefix *به* usually precedes the participle, the auxiliary following it, as: *به ما لیدلای و*, he would have been seen by me, but the auxiliary may also precede the participle, as: *می و لیدلای به*. When the auxiliary follows the participle, the prefix *به* may also follow it, as: *می لیدلای به و*.

کَه دَ وَسِیْنُو غَرْمِی دَه مَخ کَبِی وَی هَم بَه قِی لَوَزَلِی وَ

If a mountain of iron had been before him, he would also have severed it. Gulistān (Gulsh. I, p. 180).

کَه مَهَار خَمَا دَه نَسْت وَی خِیَلَه شَا مِی بَه لَه بَارَه سَتَا پَنَبَه مِی بَه
لَه رَفْتَارَه خَلَاَص کَرِی وَ

If the rein would be in my hand, I would have freed my back from the burden and thy foot from going.
Kalilah 5 Damanah (Dorn, Chrest. p. 12).

§. 160.

5) The Conditional (Optative) of the Pluperfect.

This mood is formed by substituting the auxiliary وَی (وای, دی) .

On its use see §. 205; 216, 3.

کَه تَا هَم دَا هَسِی لِیْدَلِی وَی لَکَه مَا لِیْدَلِی دِی شَایْد چِه صَاکَرَا دِ
هَم دَ دِدُو لَه غَم ږِیْدِی وَی

If thou also hadst seen such (things), as I have seen, perhaps you also would have left the desert out of grief about them.
Kalilah 5 Damanah (Dorn, Chrest. p. 16).

§. 161.

The past Future.

This tense is formed by substituting the auxiliary بَه یم etc.

The prefix بَه usually precedes the participle, the auxiliary following it, as: زَه بَه قِی لِیْدَلِی یم I shall have been seen by him, but the auxiliary may also precede the participle, as: زَه بَه قِی یم لِیْدَلِی .
On the use of this tense see §. 206.

دَوَ جَمَاعَتِ وَيَلِ چِه غَه صَلَاسَم بَه وِی دَ پَارَه دَ مَحَادِظَتِ کَنج بَه
تِی غَه کَنبَلِی وِی

Some assembly of men said: it will be some talisman; for the sake of the preservation of the treasure something will (= may) have been written by him.

Kalīlah o Damanah (Dorn, Chrest. p. 4.

دَا بَه چَا وَيَلِی نَه وِی چِه هَه جُدَائِسِی زَرَكِي قَرَار دِی

This nobody will have said, that in separation the heart is quiet. Ah'mad Shāh (Gulsh. II, p. 212).

§. 162.

IV. The auxiliary verbs,

In order to complete the conjugational process, the Paštō requires different auxiliary verbs, which have been partly pointed out already. As they offer many irregularities in their conjugation, they must here be treated separately.

I. The auxiliary verb „to be“.

This verb has no infinitive; in its lieu is substituted, whenever necessary, the verbal theme اوسیدل ōs-ēd-al, to exist, to remain (Sansk. आस्). Thence also is taken:

The Imperative.

Sing. اوسِه ōs-ah (cf. §. 122, a), be thou.

Plur. اوسَتِی ōs-aī, be ye.

The Imperative does not admit the prefix و; see §. 124.

1) The Present.

Sing.

زَه yam, I am.

تَه یَهی tah yē, ē, thou art.

هَدَی masc. hayah dai, štah, he.	} is.
هَدَه fem. hayah dah, štah, she	

Plur.

مُوو mūw yū, we are.

تَاسِی یَهی تَاسِی tāse yaī, aī, yāstaī, yāst,
you are.

هَدَی دَی (دِهَنَه) hayah dī, (dī-nah) štah, they are.

The forms yam, yē or ē quite agree with the Persian substantive verb; in Paštō euphonic y is added, which however disappears again, when it is enclitically joined to another verb (cf. §. 135). The III. pers. Sing. دَی (fem. هَدَی) is rather curious. The Sindhī uses अय (Prāk. अत्थि and enclitically त्थि), which in Paštō has been changed to دَی (fem. هَدَی) and in the Plural دَی dī, as if دَی was an adjective. To the Plural دَی the termination -nah**) is also added, but only in the older language and in poetry.

*) In some Mss. this یَهی is only expressed by Kasr, which must well be noticed, as: شُکْر کَرِه چِه دَاخِل دَ مُحَمَّد نَبِی پَر دِین, be thankful, that thou belongest to the religion of the prophet Muh'ammad. Gulsh. II, p. 116, 2.

**) Raverty in his Grammar, §. 283, quotes an example from the Tavallud nāmah, in which the termination nah is also added to the

Besides دى (دَی) and دى the Paštō also uses the form شته for the Sing. and the Plural (com.), which is identical with the Persian هسنت (Sansk. root अस, to be), initial h being only a euphonic addition, which is already found in the Pārsī (Pārsī هم = ام = اند = هَند). But though دى, دى is identical with شته as regards its etymology, there is now this difference in signification, that دى, دى only expresses the copula, whereas شته always refers to something existing. Occasionally both are used together, as: شته دى etc. In the II. pers. Plur. we find also, besides يای yaī, the form یاستی yāstāī (or only یاست yāst in the west), in which initial ya has been lengthened. The negative form نیستہ (*ništah, (it) is not, coincides with the Persian نیست.

2) The Subjunctive.

The Paštō forms the Subjunctive from the root भू, like the Persian (بوم), but it is only employed in the III. pers. Sing. and Plural, as :

Sing. and Plural.

وى (وینه) vī-nah), he, she, they may be.

وى de vī, he, she, they should be.

II. pers. Sing., the only instance I have ever met with; the words are: كه په حب د حضرت ینه, if thou art in the love of the Highness (= prophet). For the present this point must be left in abeyance, as I have no means of comparing the quotation from the Tavallud-Nāmah with a Mss.

*) But the pronunciation nahštah is also in use. In poetry also نیستہ دى is met with.

If a Subjunctive should be absolutely necessary for the other persons, the Subjunctive of اَوْسَيْدَل must be used, as: زَهْ اَوْسَم etc. (without the prefix وَ, cf. §. 124).

خَو خَبْرَه مَرْد تَر خَوَلِي بَسْتَلِي نَه دِي
بِه كَبِي پُت دِي د نَه هَر عَيْب وَ هُنَر

As long as a man may not have let out a word from his mouth, every vice and virtue is *) hidden in him. Gulistān (Gulsh. I, p. 155).

مَدَاد اَو مَدَد هَم دَا رَفَت وَر تَه وَر اَمَّا د پِيلَه وَو سَرْتَار د لَه مُوَرَه
يَو دِي

Madād and Madad also spoke thus to them: but the chief of the foot-soldiers should be one from us. Tārīḫ-i murassaḡ (Gulsh. I, p. 8).

3) The Future.

As the Subjunctive is not used in the I. and II. pers. Sing. and Plural, the corresponding persons of the Present are employed, but in the III. pers. Sing. and Plural the Subjunctive is replaced.

Sing.

زَهْ بَه يَم zah bah yam, I shall be.

تَه بَه يِي tah bah yē, ē, thou wilt be.

هَاه بَه وَي hayah ba vī (vīnah), he, she will be.

Plur.

مُوَرَه بَه يُو mūrē bah yū, we shall be.

*) Literally: may be hidden, the whole tenor of the sentence being kept hypothetical.

تَاسِي بَه يَتِي, تِي, بَه يَاسَت tāse bah yaī, aī, bah yāst
(west.), you will be.

هَآه بَه وِي (وِينَه) hayah bah vī (vīnah), they will be.

4) The Aorist.

The Paṣṭō possesses no Imperfect of the auxiliary verb „to be“, but only an Aorist, like the Persian, which is derived from the Sansk. root भू. In Prākṛit भू is changed to hō (hava, Varar. VIII, 1), and this form is made use of in the modern Prākṛit idioms of India, but the Paṣṭō (like the Persian) has preserved initial (but unaspirated) b = v (vu-m, Pers. بُوَدَم bū-dam *).

Sing.

زَه وُم zah vum, I was.

تَه وِي tah vē, thou wast.

(و)	هَآه masc. hayah vuh, he	} was.
	هَآه fem. hayah vāh, she	

Plur.

مُوژ وُو mūž vū, we were.

تَاسِي وَتِي tāse; vaī, you were.

*) The Paṣṭō vu-m corresponds to the Sindhī होसि, I was, see my Sindhī Gram. p. 304, Annot. The Persian بُوَدَم is to be referred to the Sansk. past part. भूत.

(وَنَه) masc. hayah vū (vū-nah) }
 (وِ) fem. hayah vē (ve) } they were.

هَمْ تَمِي هَوْنَبَرَه دِهَر مَرَوْنَه چِه هَمَه بَنَایَسْتَه وَوَنَه
 هَمَكِي زَرَبَن كَمَر دُو دَر مَخ كَهْلِي تَرَقَر دُو

He had also so many slaves, who were all beautiful;
 All had golden girdles, in their face they were fairer than
 the moon. Yusuf and Zulaikā (Dorn, Chrest. p. 205).

5) The habitual Aorist.

This tense is formed by means of the particle **بَه**, which is added to the Aorist, as: **زَه بَه دُم**, I was or I used to be. This tense is also used to express the Subjunctive of the Imperfect in the main part of a conditional sentence. It has been shown already, that, joined as auxiliary to a participle perfect, it serves to express the Subjunctive of the Pluperfect.

It is to be noticed, that **بَه دُم** etc., when used in the main part of a conditional sentence, the dependent part of which contains the Conditional or the Subjunctive of the Pluperfect (with the conjunction **كَه**), is to be likewise translated as a Subjunctive of the Pluperfect.

چِه لَه كَر دُوغِي رَاغِي وَ سُونَبَالِي وَ تَه دَوَه جَمَاعَت بَه دَر سَرَه وَه هَميشَه
 بَه تَمِي تَاخَت بَاخَت كَاوَه

*) The form **دُم** *vum* is properly a contraction from *vu-am*, the initial *a* of the flexional termination (*am*) being dropped; in **دُمِي**, **دُمِي وَه** on the other hand the radical *u* has been ejected, as before all the person had to be fixed; the Plural **دُو** (instead of *vu-al*) is a curious euphonic change, which is only found in **دُو** and **شُو** (= **شَوْل**).

بِیَا كَنَجُورِ وَ بَهْرَامِ نِشْتَه هَه دَا حَايِ كَهْیِ
كَه بَهْرَامِ وَايِ خَو بَه هَر چَا تَه تَشْهیرِ وَه

Then said Kanjur: Bahrām is not here;
If he were, every body would surely know it.
Bahrām, V. 564.

كَه چَرِي هَه زَمَانَه دَ پَلَرُونَو خِلَو كَهْیِ مُورِ وِي هَه وِينَو دَ نَبِیَانَو كَه
دُوهُو سَرَه شَرَكْت بَه مُو نَه وَه كَرِي

If we had been in the time of our fathers, we would not
have taken part with them in the blood of the prophets.
Matth. 23, 30.

كَشْكِي زَه خَاوِي اِيَرِي دَ تَا دَ دَرِي
چَه قَدَمِ دَ هَمِيشَه حَمَا هَه سَرِ وِي

Would that I were the dust and ashes of thy door,
that thy foot might be always on my head!
Rah mān (Gulsh. II, p. 27, 2.)

It is remarkable, that the Paštō, like the Sindhī, has not
formed a Perfect and Pluperfect from this root (هُ);
in most cases the Aorist is substituted in their stead or some
other circumscription of these tenses is resorted to, when necessary.

§. 163.

II. The auxiliary verb شَوَل šv-al, to become*).

شَوَل is not only used as auxiliary with derivative verbs,
but is also employed in the formation of the Passive §. 170.

*) The original signification of شَوَل 'to go' (Sansk. गृह्),
is still found in Paštō; also the Persian auxiliary signifies originally
'to go'. It is very interesting, that in Hindī, Panjābī etc. the
passive voice is likewise made up by means of an auxiliary, which
signifies 'to go' (جَانَا).

Many adjectives and substantives, when connected with شَوْل, express the idea of a verb, without being moulded into a regular derivative verb, as: رَوَان شَوْل ravān šv-āl, to depart, فِرَار شَوْل firār šv-āl, to flee etc.

The Imperative.

Sing.

شَه š-ah or وَشَه vō-š-ah, become.

Plur.

شَتِي š-aī or وَشَتِي vō š-aī, become ye.

1) The Present.

Sing.

زَه zah š-am I become.

تَه tah š-ē thou becomest.

هَه hayah š-ī, he, she becomes.

Plur.

مُو مُو mūž š-ū, we become.

تَاسِي tāse š-aī you become.

هَع hayah š-ī they become.

2) The Subjunctive of the Present.

This mood may be formed with or without the prefix وَ, but when شَم etc. forms the Subjunctive of a derivative verb

(§. 132), the prefix **و** is prohibited; the same is generally the case, when a noun with **شَوَل** expresses the idea of a verb.

Sing.

زَ شَم, وُ شَم zah šam, vö šam, I may become, that I become.

تَ شِی, وُ شِی tah šē, vö šē, thou mayst become.

هَ شِی, وُ شِی hayah sī, vö sī, he, she may become.

هَ دِ شِی, وُ دِ شِی hayah de sī, de vö sī, he, she should become.

Plur.

مُورِ شُو, وُ شُو mūž šū, vö šū, we may become.

تَاسِی شِی, وُ شِی tāse šaī, vö šaī, you may become.

هَ شِی, وُ شِی hayah šī, vö šī, they may become.

هَ دِ شِی, وُ دِ شِی hayah de šī, de vö šī, they should become.

مُنَاسِبَ نَتِ چِه تِی وُ وُزَنَم دِلِیَرِ
چِه دَا لَارِ هِه آمَن شِی لَه دِی جَنَاجَا لَه

It is becoming, that I should kill them, o beloved!
That this way may become safe from this trouble.
Bahrām, V. 171.

مَن فِلِیلِ هِه یَوَه مَچِ سَرَه بَدِ بَوِی شِی
بَدِ دِ تَه شِی دَوُ زَمَانِ هَمَرَاهِ دِ چَا

A maund of scented oil becomes fetid by one fly:
The bad should not become for one time the companion of any one.
Kalīlah ō Damanah (Gulsh. I, p. 84).

3) The Future.

This tense is formed from the Subjunctive by means of the prefix *به*.

Sing.

ز به شَم, ز به و شَم zah bah šam, zah bah vö šam, I shall become.

ت به شِی, ت به و شِی tah bah šē, tah bah vö šē, thou will become.

ه به شِی, ه به و شِی hayah bah šī, hayah bah vö šī, he, she will become.

Plur.

م به شو, م به و شو mūž bah šū, mūž bah vö šū, we shall become.

ت به شِی, ت به و شِی tāse bah šāī, tāse bah vö šāī, you will become.

ه به شِی, ه به و شِی hayah bah šī, hayah bah vö šī, they will become.

ستاسو به له میرزا سره عظیم جنگ و شی اما فتح به ستاسو وی

A great war of yours will take place with Mīrzā, but the victory will be yours. Tārīḡ-i murassas (Gulsh. I, p. 8).

پس له مرگ به همه سره یکسان شی

که گدای که مهاجن وی که مهرآج

After death all will be alike together, if it be a beggar, a banker or a king. Xavājah Muḥammad (Gulsh. II, p. 107, 3).

4) The Imperfect.

Sing.

ز شوکم, ز شوم zah šv-al-am, šv-am, I became.

تَه شَوَلِی, شَوِی tah šv-al-ē, šv-ē, thou becamest.

هَغَه شَه hayah š-gh, he

هَغَه شَوَلَه, شَوِه hayah šv-al-āh, šv-āh, she

} became.

Plur.

مُور شَوَلَو, شَوَو (شو) mūr šv-al-ū, šv-ū (švu), we became.

تَاسِی شَوَلِی, شَوِی tāse šv-al-aī, šv-aī, you became.

هَغَه شَوَل, شَوِه, شَوَو (شَوَوَنَه) hayah šv-al, šv-gh,

švū (švūnah), m.

} they became.

هَغَه شَوَلِی, شَوِی (شو) hayah šv-al-ē, šv-ē (šve), f.

شَیْه وَرَخ ن دِی فَاِنِی هَه طَلَب شَوِی

و بَاقِی وَتَه دِ شَا کَرِه بَی قَمِیَر

Day and night thou wentst in search of this transitory (world), thou turnedst thy back on eternity, o indiscreet one! Xavājah Muh'ammad (Gulsh. II, 111, 1).

5) The habitual Imperfect.

This tense is derived from the Imperfect, by means of the particle هَه, which may precede or follow the verb.

Sing.

زَه بَه شَوَلَم, هَه شَوَم zah bah šv-al-am, bah šv-am, I used to become etc. etc. (quite like the Imperfect).

عَمَلَوَنَه حُمُور دَا وَو چِه هَه مَسَاجِدِ هَه مُور هَه هَسِی وَقَت حَاضِر شَوَو

چِه اِذَا نَوَنَه هَه هَلَتَه وَادِرِهَدَه شَو

Our works were these, that we used to be present in the mosque at such a time, when the summons to prayer were heard there.
Favāid uš-šarīḥ (Gulsh. I, 70).

6) The Conditional (Optative) of the Imperfect.

Sing.

شَوَايَ, شَوِي, شَوَى	زَ zah	{	švai, švē, švāē.
or	تَ tah		or.
شَوَلَايَ, شَوَلِي, شَوَلَى	هَغَ hayah		švalai, švalē, švalāe.

I, thou, he, she should become, or: would, I, thou, he, she would become!

Plur.

شَوَايَ, شَوِي, شَوَى	مُورَ mūr	{	švai, švē, švāē.
etc.	تَاسِي tāse		etc.
	هَغَ hayah		

We, you, they should become, or: would, we, you, they would become!

دَس لَه مَرَمَك مِي دَه قَسِي مَكَان مَكُور شَوِي
چِه دِر تَل دَ كُنْپَلِيو لَار دِي خَه بَه بِنَه دَو

Would that after death my grave would be in such a place, that there would be on it always the way of the fair ones, how beautiful would it be! Xuš'āl (Gulsh. II, p. 54, 3).

7) The Aorist.

The Aorist may or may not take the prefix و, vō; with a derivative verb the prefix و is prohibited (§. 139).

Sing.

زَهْ وَ شَوَلَمَ , وَ شَوَمَ	zah vř šv-al-am, vř šv-am	} I became.
or:		
زَهْ شَوَلَمَ , شَوَمَ	zah šv-al-am, šv-am	

etc. etc. (like the Imperfect).

8) The habitual Aorist.

The habitual Aorist is formed from the simple Aorist by means of the particle **بَهْ**. When the Aorist is not preceded by the prefix **وَ**, the habitual Aorist and the habitual Imperfect outwardly coincide and only the context can decide the tense.

Sing.

زَهْ بَهْ وَ شَوَلَمَ , بَهْ وَ شَوَمَ	zah bah vř švalam, bah vř švam	}
or:		
زَهْ بَهْ شَوَلَمَ , بَهْ شَوَمَ	zah bah švalam, bah švam	

I used to become; etc. etc.

اَرشاد مِی بَه دَ کَلِمِی دَر تَه وَ کَر کَه بَه مُسَلِمَان شَه اَمَان مِی بَه دَر کَر
کَنه مَر مِی بَه کَر

I used to teach him the kalimah; if he became a Musalmān, I used to give him quarter, if not, I killed him.

Tārīḫ-i murassas (Gulsh. I, p. 42).

9) The Perfect.

Sing.

اَم	{	شَوَى šavai, masc. *)	{	yam, I have become.
اَيِّ, اِيَّ		شَوَى (شَوِ) šave, fem.		yē, ē, thou hast become.
اَيِّ				dai, he has become.
اَيِّ				dah, she has become.

Plur.

اَيُّو	{	شَوَى šavī	{	yū, we have become.
اَيَّاسْت, اَيَّاسْت				yaī, aī, yāst, you have become.
اَيِّ				dī, they have become.

زَهْ دِهْ خِيَلَهْ دِهْ تَا نَهْ اَم مَيِّنْ شَوَى سَتَا لَهْ لَوْرِيَهْ دِهْ مَا شَوَوَهْ نَدَا

I have not become enamoured with thee from my own account, from thy side the call had been made on me. Rah'mān. (Gulsh. II, p. 5, 3).

10) The Subjunctive Perfect.

Sing.

دِی	}	شَوَى	masc. šavai	{	he	{	may have become.
		شَوَى	fem. šave		vī,			she

Plur.

اَيَّاسْت شَوَى (com.) šavī vī, they may have become.

*) The other form شَوَلَى švalai (fem. شَوَلَى švale) is not much in use.

11) Pluperfect.

Sing.

دَمَ	{	شَوَى šavai, masc.	{	vum, I had become.
دِی				vē, thou hadst become.
دِهَ	{	شَوَى šave, fem.	{	vuh, he
دِهَ				vāh, she

Plur.

دَمَ	{	شَوَى šavī	{	vū, we had become.
دِی				vaī, you had become.
دَمَ				vū, masc.
دِی				vē, fem.

12) The Subjunctive of the Pluperfect.

Sing.

*) دَمَ دِی دِهَ دِهَ	}	شَوَى masc. šavai شَوَى fem. šave	}	bah vum, I should have become.		
				bah vē, thou wouldst have become.		
				}	}	bah vuh, he
						bah vāh, she
				would have become.		

*) Or: دَمَ شَوَى, or: دَمَ شَوَى; the particle دَمَ very rarely follows the auxiliary, as: دَمَ شَوَى.

Plur.

بِهْ دَو	شَوِي šavī	{	bah yū, we shall have become.
بِهْ تِي			bah aī, you will have become.
بِهْ وَي			bah vī, they will have become.

§. 164.

III. The auxiliary كِيدَل kēd-al, to be made.

This auxiliary is chiefly used in the formation of the *Passive* voice. It is regular but defective, being only used in the Present, Future and Imperfect; for the other tenses and moods شَوَل is substituted. This auxiliary is important also for this reason, that it furnishes the terminations for the intrans. verbs ending in ēd-al, initial k only being dropped (cf. §. 116, c).

1) The Present.

Sing.

زَهْ كِيدَم zah kēž-am, I am made.

تَهْ كِيدِي tah kēž-ē, thou art made.

هَهْ كِيدِي hayah kēž-ī, he, she is made.

Plur.

مُوْزْ كِيدُو mūž kēž-ū, we are made.

تَاسِيْ كِيدِي tāse kēž-aī, you are made.

هَهْ كِيدِي hayah kēž-ī, they are made.

2) The Future.

Sing.

زَ به کَیَم zah bah kēž-am, I shall be made*).

etc. etc. (like the Present).

3) The Imperfect.

Sing.

زَ کَیَدَلَم, کَیَم zah kēd-al-am, kēd-am, I was made.

تَ کَیَدَلِی, کَیَم tah kēd-al-ē, kēd-ē, thou wast made.

هَ کَیَدَلِی masc., hayah kēd-aḥ, he was made.

هَ کَیَدَلِی fem., hayah kēd-al-āh, kēd-āh, she was made.

Plur.

مُور کَیَدَلُو, کَیَم mūž kēd-al-ū, kēd-ū, we were made.

تَاسِی کَیَدَلِی, کَیَم tāse kēd-al-aī, kēd-aī, you were made.

هَ کَیَدَلِی, کَیَم	masc., hayah kēd-aḥ, kēd-aḥ	} they were made.
هَ کَیَدَلِی, کَیَم	fem., hayah kēd-al-ē, kēd-ē	

4) The habitual Imperfect.

Sing.

زَ به کَیَدَلَم, به کَیَم **) zah bah kēd-al-am, bah kēd-am, I used to be made, etc. etc. (like the Imperfect).

*) The prefix زَ is never used with the Future, there being no Subjunctive of the Present in use.

**) The particle به bah may also follow the verb, as: کَیَدَلَم به etc.

§. 165.

IV. The auxiliary کړل kr-āl, to make, to do.

This auxiliary is regular and complete.

Imperative.

Sing. و کړه vō kr-ah, do.

Plur. و کړئ vō kr-aī, do ye.

When کړل is used as an auxiliary (with causal derivatives), the prefix ښ is not used in the Imperative (§. 129).

1) The Present.

Sing.

زه کړم zah kr-am, I do.

ته کړی tah kr-ē, thou doest.

هغه کړی hayah kr-ī, he, she does.

Plur.

موږ کړو mūž kr-ū, we do.

تاسې کړئ tāse kr-aī, you do.

هغه کړی hayah kr-ī, they do.

2) The Subjunctive of the Present.

Sing.

زه و کړم zah vō kr-am, I may do.

ته و کړی tah vō kr-ē, thou mayst do.

هَیاه وِ کِی hayah vō kr-ī, he, she may do.

*) هَیاه دِ وِ کِی hayah de vō kr-ī, he, she should do.

Plur.

مُوژ وِ کِو mūž vō kr-ū, we may do.

تَاسی وِ کِی tāsē vo kr-aī, you may do.

هَیاه وِ کِی hayah vō kr-ī, they may do.

هَیاه دِ وِ کِی hayah de vō kr-ī, they should do.

3) The Future.

Sing.

**) زَ به وِ کِیم zah bah vō kr-am, I shall do.

تَ به وِ کِی tah bah vō kr-ē, thou wilt do.

هَیاه به وِ کِی hayah bah vō kr-ī, he, she will do.

Plur.

مُوژ به وِ کِو mūž bah vō kr-ū, we shall do.

تَاسی به وِ کِی tāsē bah vō kr-aī, you will do.

هَیاه به وِ کِی hayah bah vō kr-ī, they will do.

*) Or, in the absence of the demonstr. pronoun, وِ دِ کِی vō de kr-ī.

**) Without the personal pronoun زَ etc.: وِ به کِیم. In the Future the Subjunctive prefix is frequently dropped, especially in poetry, as: زَ به کِیم, etc.

4) The Imperfect.

(Passive construction).

Sing.

* زه بی کرم zah ē kr-am, I was made by him.

تاه بی کرم tah ē kr-ē, thou wast made by him.

م. هغه بی کرم m., hayah ē kar, kr-aḥ, he was made by him.

ف. هغه بی کرم f., hayah ē kr-al-āh, kr-āh, she was made by him.

Plur.

موږ بی کرم mūž ē kr-ū, we were made by him.

تاسی بی کرم tāse ē kr-aī, you were made by him.

م. هغه بی کرم m., hayah ē kr-al, kr-aḥ	} they were made by him.
ف. هغه بی کرم f., hayah ē kr-al-ē, kr-ē	

5) The habitual Imperfect.

Sing.

زه به بی کرم zah bah ē kr-am, I used to be made by him, etc. etc.

(like the Imperfect).

*) The fuller form کرم kr-al-am, is not so much in use as کرم. It is understood, that the pronoun بی does not belong to the conjugation itself, but is only added, to show the construction of these tenses. Any other agent (be it a noun, a personal pronoun, demonstrative etc.) in the Instrumental may take its place.

6) The Conditional (Optative) of the Imperfect*).

كَرَلَي , كَرَلَي , كَرَلَي or: كَرَي , كَرَي , كَرَي	{	مَا mā	{ kr-al-ai, kr-al-ē, kr-al-āē or: kr-ai, kr-ē, kr-āē
		تَا tā	
		هَاه hayah	
		مُو mūž	
		تَاسُو tāsu	
		هَؤ hayō	

(If) by me, thee, him, her, us, you, them (he, she, they) would be made; or: would, that by me etc. would be made!

7) The Aorist.

Sing.

زَه دُ بَي كَرَم zah vō ē kr-am, I was made by him, etc. etc.
 (like the Imperfect).

8) The habitual Aorist.

Sing.

زَه بَه بَي وَ كَرَم zah bah ē vō kr-am, I used to be made by him, etc. etc. (like the Imperfect).

هَمْ بَي كَرَه حَكَايَتُونَه دَهَر مُلْك رَوَايَتُونَه

كَه بَه دُ بَي مَذْكُورَن رُوم كَر دَي بَه يَادِ مِصْرَ دُوم (** كَر)

They also told stories (and) narratives of every country.

If those used to mention Rūm, she called to mind the name of Egypt. Yusuf and Zulaiḡā (Dorn, Chrest. p. 190).

*) This mood however is seldom used; كَرَلَي etc. may be referred to the Sing. and Plur. masc. and fem., as it remains unchanged.

**) مِصْرَ دُوم is, properly speaking, a grammatical mistake; we should expect either دَه مِصْرَ دُوم or: دُوم مِصْرَ.

لَه مَا بُی یَو هُنَرِ پُتِ کَرِی وَ زَه بُی نِنِ دَرِخِ هَه هَغَه هُنَرِ لَانِدِ کَرِی

One artifice he had concealed from me; by that artifice I was put down to-day by him. *Gulistān* (*Gulsh.* I, p. 180).

مَا خَطَا وَ کَرِهَ چَه تَه مِی بُی کُنَاهِ آزَرَنَه کَرِی

I have done wrong, that thou wast oppressed by me without a fault (innocently). *Gulistān* (*Gulsh.* I, p. 178).

9) The Perfect.

Sing.

زَه بُی کَرِی (کَرِی) * یَم zah ē karai (kare f.) yam, I have been made by him.

تَه بُی تَه بُی tah ē karai (kare f.) ē, thou hast been made by him.

هَغَه بُی کَرِی دَی hayah ē karai dai, he has been made by him.

هَغَه بُی کَرِی دَه hayah ē kare dah, she has been made by him.

Plur.

مُورِ بُی کَرِی یَو muž ē karī yū, we have been made by him.

تَاسِی بُی کَرِی تَی tase ē karī ai, you have been made by him.

هَغَه بُی کَرِی دِی hayah ē karī di, they have been made by him.

10) The Subjunctive of the Perfect.

Sing.

هَغَه بُی کَرِی (کَرِی) وَی hayah ē karai (kare) vī, he (she) may have been made by him.

*) The other participial form کَرِی کَرِی kṛ-al-ai is not much in use.

Plur.

هَيَاهَ ٻِي ڪَري وِي hayah ē karī vī, they may have been made
by him.

11) The Pluperfect.

Sing.

زَه ٻِي ڪَري (ڪَري) ڏم zah ē karai (kare f.) vum, I had been
made by him.

تَه ٻِي ڪَري ڏي tah ē karai (kare f.) vē, thou hadst been
made by him.

هَيَاهَ ٻِي ڪَري وُه hayah ē karai vuh, he had been made
by him.

هَيَاهَ ٻِي ڪَري وَه hayah ē kare vāh, she had been made
by him.

Plur.

مُوڙ ٻِي ڪَري ڏو mūḥ ē karī vū, we had been made by him.

تَاسِي ٻِي ڪَري ڏي tase ē karī vaī, you had been made by him.

m. hayah ē karī vū,	} they had been made by him.
f. hayah ē karī vē.	

12) The Subjunctive of the Pluperfect.

Sing.

زَه ٻِي ڪَري (ڪَري) ڏم zah bah ē karai (kare f.) vum,
I would have been made by him, etc. etc. (like the Pluperfect).

13) The Conditional (Optative) of the Pluperfect.

Sing.

زَهْ ٻِي ڪَري ڏي، ڏي ڏاڻي zah ē karai (kaṛe f.) vai, vē, vāe.

” ” ” ” ” ” tah ” ” ” ” ”

” ” ” ” ” ” hayah ” ” ” ” ”

(If) I, thou, he, she would have been made by him, or:
would that I, thou, he, she would have been made by him!

Plur.

مُور ٻِي ڪَري ڏي، ڏي ڏاڻي mūṛ ē karī vai, vē, vāe.

” ” ” ” ” ” tāse ” ” ” ” ”

” ” ” ” ” ” hayah ” ” ” ” ”

(If) we, you, they would have been made by him, or: would
that we, you, they would have been made by him!

14) The past Future.

Sing.

زَهْ ٻِي ڪَري ڏي، ڏي ڏاڻي zah bah ē karai (kaṛe) yam.

ٻِي ” ” ” ” tah bah ” ” ” ē.

ڏي ” ” ” ” hayah bah ” ” ” vī.

I, thou, he, she will have been made by him.

Plur.

مُوو به ئى كړى يو mūž bah ē karī yī.

تاسى به ,, ,, تې tāse bah ,, ,, aī.

هغې به ,, ,, وې hayah bah ,, ,, vī.

We, you, they will have been made by him.

§. 166.

V. The auxiliary کول kav-aḡl, to do, to make.

This auxiliary is partly irregular and defective.

Imperative.

Sing. و کوه vō kav-ah }
ته و کاه vō k-ah } do.

Plur. و کوئې vō kav-aī }
و کئې vō k-aī } do ye.
و کانړئې vō k-ānraī }

The prefix و is prohibited, when کول, in connexion with an adjective or substantive forms a causal derivative (§. 129), otherwise it may be optionally used or dropped.

1) The Present.

Sing.

زه کوم zah kav-am, I do.

ته کوى tah kav-ē, thou doest.

کانه, کا, کاهه hayah kav-ī, kā, ka, kānde, he, she does.

*) و کانړئې is more a Precative; see §. 120.

Plur.

مُورُ کُورُ mūž kav-ū, we do.

تَاسِی کُورِی tāsē kav-aī, you do.

هَیَاه کُورِی کَا, کَا, کَا, کَا, kā, ka, kānde, they do. *)

2) The Subjunctive of the Present.

Sing.

زَ وَ کُورُ, وَ کُورُ zah vō kav-am, vō k-am, (that) I do, I may do.

تَ وَ کُورِی, وَ کُورِی tah vō kav-ē, vō k-ē (that) thou do.

هَیَاه وَ کُورِی, وَ کَا, وَ کَا, وَ کَا, وَ کَا, hayah vō kav-ī, vō kā, vō ka, vō k-ī, vō kānde, (that) he, she do.

هَیَاه دِ وَ کُورِی **) hayah de vō kavī, etc., he, she, should do.

Plur.

مُورُ وَ کُورُ, وَ کُورُ mūž vō kav-ū, vō k-ū, (that) we do.

تَاسِی وَ کُورِی, وَ کُورِی tāsē vō kav-aī, vō k-aī, that you do.

هَیَاه وَ کُورِی, وَ کَا, وَ کَا, وَ کَا, وَ کَا, hayah vō kav-ī, vō kā, vō ka, vō k-ī, vō kānde, that they do.

*) In the form kānde the old Sansk. flexional termination of the Plural anti (Pers. and) seems to be contained; the forms kā, ka are quite anomalous.

**) Or without the demonst. pronoun: وَ کُورِی vō de kavī, وَ کَا, etc. But when دِ is used, the prefix وَ is frequently omitted, as: دِ کَا, etc.

دوست لږه هونږه قوت مه ورکوه چه که احيانا غليم شي پرابري
 در سره و کا
 hayah de vō kav-ī, etc., they should do.

Don't give so much power to a friend, that, if by chance he become an enemy, he may compete with thee.

Gulistān (Gulsh. I, p. 181).

هرهينز د هر څوک و کا که دى هسي کمرهيني بل واره افغانان د
 هم ياد کا
 Every one should refrain from such an aberration, all the other Afghāns too should remember (this). Mayzan-i Paštō.

(Gulsh. I, 136 and 137).

3) The Future.

Sing.

* زه به و کوم زه به و کم zah bah vō kav-am, zah bah vō k-am,
 I shall do, etc. etc. (like the Subjunctive)

4) The Imperfect **).

(Passive construction).

Sing.

کې هايا ه کاوه هايا ه کاوه, کا, که, کاه hayah ē kāv-ōh, kā, kah, ka, he (it)
 was done by him.

کې هايا ه کاوه هايا ه کاوه, کا, که, کاه hayah ē kav-al-ah, k-āh, kā, she was
 done by him.

Plur.

کې هايا ه کاوه هايا ه کاوه, کا, که, کاه hayah ē kav-āl, m.

کې هايا ه کاوه هايا ه کاوه, کا, که, کاه hayah ē kav-al-ē, f.

} they were done by him.

*) The prefix و is often dropped.

**) Of کول the personal passive form is not used in the I. and II.

person Sing. and Plural, instead of them the Imperfect of کول is substituted.

7) The Aorist.

Sing.

* هَيَّاهُ بِيْ وَكَهْ وَكَهْ وَكَهْ وَكَهْ hayah ē vō k-ah, vō k-ā, vō k-ā, vō k-ā, he (it) was done by him.

هَيَّاهُ بِيْ وَكَهْ وَكَهْ وَكَهْ hayah ē vō k-āh, vō k-ā, vō k-ā, she was done by him.

Plur.

هَيَّاهُ بِيْ وَكَهْ وَكَهْ وَكَهْ m. hayah ē vō k-ah,	} they were done by him.
vō k-ā, vō k-ā,	
هَيَّاهُ بِيْ وَكَهْ وَكَهْ وَكَهْ f. hayah ē vō kav-al-ē	
(وَكَهْ) (vō k-ē)	

رَوَّاهُ دِيْ هَيَّاهُ بِيْ وَكَهْ وَكَهْ وَكَهْ وَكَهْ

It has been narrated, that God made a revelation to the prophet Mūsā. Favā'id uš-šarīḥ (Gulsh. I, 58).

مَا دَرِ هَيَّاهُ بِيْ وَكَهْ وَكَهْ وَكَهْ وَكَهْ

I did not inflict upon him any defeat in the battles.
Bahrām, V. 190.

هَيَّاهُ بِيْ وَكَهْ وَكَهْ وَكَهْ وَكَهْ

The friends passed their turns in succession.
ʿAbd-ul-Qādir (Gulsh. II, p. 197, 3).

*) In the Aorist the forms وَكَاهُ, وَكَاهُ, وَكَاهُ are also used, but not so much as the short ones. In the fem. Plural وَكَاهُ is frequently substituted for وَكَاهُ.

8) The habitual Aorist.

هَيَّاهَ بَاهَ عِي وَكَه وَكَ وَكَ وَكَ hayah bah ē vō k-ah, vō k-a,
vō kā, vō kai, he (it) used to be done by him.
etc. etc. (like the Aorist).

Of كَوَّل a participle perfect is, as a rule, not formed, instead of it the participle perfect of كَمَل is substituted, but a conjunctive participle past (in connexion with شَوَّل, to be able) is derived from it (كَوَّلِي). In poetry a participle perfect is occasionally met with, as:

كَه خَبَرِ دَن بَهْرَام رَالَه وَانَه وَوَر
أَي شَبْرَنَك سَر بَه سَتَا شِي غُوغ كَوَّلِي

If no information about Bahrām is (was) brought by thee to me, O Shabrang, thy head will be cut off! Bahrām, V. 530.

But in a personal passive construction (I. II. pers. Sing. and Plur.) only كَرِي is used.

§. 169.

V. The compound verb.



The Paṣṭō has not quite lost the power to form two verbs into one by putting the first in the conjunctive participle past, as it is so frequently done in the modern Indian Prakrit idioms. But this junction of two verbs is no longer in general use in Paṣṭō, but restricted to compositions with the verb شَوَّل (*), to be able, whereas even the Persian has retained the power to join the participle past of a verb with تَوَانِسْتَن, شَايِسْتَن, بَايِسْتَن and خَوَاسْتَن to one (grammatical) whole (**).

*) بَوِيَه bōyāh, it is necessary, may also take to itself a participle past conjunctive.

**) In Persian the rule is generally put down thus, that with the verbs quoted the final ـن of the Infinitive is rejected. But this is

The signification of شَوَل in such connexions is rather curious. We have seen already, that شَوَل signifies 'to go', 'to become', like the Persian شَدَن, but in a compound verb, which denotes 'to be able', this meaning is inadmissible. As this whole formation points to the Sindhī, so also very likely the etymology of شَوَل must be sought in Sindhī. The Sindhī uses for this purpose सघणु sagh-aṇu, to be able, Hindī सकना sak-nā (Sansk. शक्); from this root sagh first sag has sprung, thence, owing to the predilection of the Paṣtō for conjunct consonants, sg, and with transition of g to v (which is not uncommon even in Persian) sv-aḷ (or šv-aḷ, initial s passing at the same time into š). For this etymology speaks also this peculiar circumstance, that شَوَل, when signifying 'to be able', is constructed as a transitive verb in the past tense, when compounded with a transitive verb, just like सघणु in Sindhī. Both verbs, شَوَل to go, to become and شَوَل to be able, though identical in outward form, must therefore be well distinguished from each other.

As in Sindhī so also in Paṣtō another verb is joined with شَوَل, to be able, by being put in the past conjunctive participle. The termination of the past conj. participle is in Sindhī yō (Sansk. य and Prākṛit इञ्च) and analogously in Paṣtō ai or lengthened āē, or al-ai, al-āē*). As regards the formation of the past conjunctive participle it concides with that

strictly speaking, not the case. The verbal root forms, after the rejection of final an, the participle past (cf. §. 125, 4, note) and this is compounded with the finite verb, as proved by the Indian Prākṛit idioms and the Paṣtō. That also the Infinitive may be joined with those verbs, does not speak against it.

*) The termination al-ai, al-āē has its precedent already in Sanskrit, as: निर्गत्य (निर्गम्) etc.

of the participle perfect, with the only but natural difference, that the past conjunctive participle does not undergo any change for gender or number, as little as in Sindhī.

Any verb may thus be joined in the past conj. participle with شَوْل, except the derivatives, which cannot form a simple participle perfect. In the case of the intrans. derivatives a circumscription must be resorted to, where necessary, by such like expressions as: طَاقَت لَرَل to have power, تَوَان لَرَل to have power or تَوَانِيَدَل, to be able. But verbs compounded with كَوَل may form a past conj. participle or the causal derivatives may form a regular participle perfect. E. g. خَوَك شِي هِيَدَا كَوَلِي, who can create? (Gulsh. II, p. 29, 2). زَرَّغُونَوَلِي شِي, he can make green.

The Paštō uses this compound verb only in the Present, the Future, the Imperfect and Aorist; the other tenses and moods, if absolutely required, must be circumscribed, as pointed out. In the Present and Future there is no difference between intrans. and transitive (causal) verbs, both being formed in the same way.

1) The Present.

Sing.

شَم	رَسِيْدَلَاي, رَسِيْدَلِي	زَه zah	rasēd-alai, rasēd-alāe	šam
شِي	or	تَه tah	or	š-ē
شِي	رَسِيْدِي, رَسِيْدَاي	هَاه hayah	rasēd-ai, rasēd-āe	šī

I, thou, he (she) can arrive.

Plur.

شَو	$\left\{ \begin{array}{l} \text{رسیدلای, رسیدلای} \\ \text{or} \\ \text{رسیدئی, رسیدئی} \end{array} \right\}$	مُوو mūž	$\left\{ \begin{array}{l} \text{rasēd-alai, rasēd-alāē} \\ \text{or} \\ \text{rasēd-ai, rasēd-āē} \end{array} \right\}$	šū
شَتئی		تَاسی tāse		šāī
شِی		هَافَه hayah		sī

We, you, they can arrive.

2) The Future.

Sing.

* زَه بَه رَسیدلای (etc.) شَم zah bah rasēd-alai (etc.) šam, I shall
be able to arrive etc. (like the Present).

خُوک لَه زَمبِی وَ آسَمَان وَتَه خَتئی شِی
دَه غِیسی لَوَه وَرَکَمی دَا مَقَان دئی
خُوک لَه خُدای سَرَه خَبِی شِی کَوئی
دَه مُوسى مُشَرَف کَمی دَه دَا شَان دئی

Who can ascend from earth to heaven? this place he has given to Jesus.

Who can speak with God? with this dignity he has honoured Moses. Rah'mān (Gulsh. II, p. 29, 2).

کَه خَه وَ خُورِی لَکَه زَهَر دَه خُورِی
نَه خُورِای شِی نَه خَه خَبِای شِی دَه پِیری کِبی

If thou eatest anything, thou art pained as by poison; thou canst not eat, thou canst not drink anything in old age. Rah'mān.
(Gulsh. II, p. 20, 2.)

* In the Future the Subjunctive prefix وَ is not used, the verb being composite.

حَنَ اِيْمَانِ سِيَارَلَايِ بُوِيَه وَ قَعَه تَه
چِه ئِي حُكْم جَارِي شَوِي هَر هَرَجَا تُو

Soul and faith must be entrusted to him, whose order has become binding on every one. Rah'mān (Gulsh. II, p. 20., 2).

نَ مُردَانُو يَه مِعْرَاجَ بَه وَرَتَلِي نَه شِي
كَه نَ سَعِيي كُوْتَاهِي لَوِي يَه زَرَه كَهِي

At the ascension of the dead he will not be able to go, if he have littleness of effort in his heart. Xuš'al (Gulsh. II, p. 69, 2).

3) The Imperfect.

4) The Aorist.

Both tenses coincide, the prefix ' not being used with the Aorist. Intransitive verbs are constructed personally, but transitive (causal), as noticed already, passively, the agent being put in the Instrumental; we must therefore consider both separately.

a) Intransitive verbs.

Sing.

شوم	{	رَسِيدَلَايِ, رَسِيدَلَايِ	{	زَه	{	rasēdalai, rasēdalāe	{	švam
شوي		or		تَه		or		švē
شه	{	رَسِيدَلَايِ, رَسِيدَلَايِ	{	مَه m. hayah	{	rasēdai, rasēdāe	{	šah
شوه		or		فَه f. hayah		or		švāh

I, thou, he, she could arrive.

Plur.

مُور رَسِيدَلَايِ (etc.) شوم mūž rasēdalai (etc.) švū

شَوِي	رَسِيْدَتِي	tāse	„	švaī
شَوَل	„	قَعَه m. hayah	„	švał
شَوَلِي	„	قَعَه f. hayah	„	šval-ē

We, you, they could arrive.

تَر بَلَر دُورِي وَر رَسِي لِر رَاكَلل نِيژ دِي وَر تَلِي نَه شَوَل

Up to Balaṛ they came after him at some distance, near him they could not come. Tārīḡ-i murassas (Gulsh. I, p. 49).

b) Transitive and causal verbs.

It is to be noticed, that in this tense (Imperfect and Aorist) only the third person Sing. and Plural can be employed, according to the following paradigm:

Sing.

*) مِي شَه	لِيْدَلَايَ	قَعَه m. hayah	līdalai, līdalāe	me šaḡ
مِي شَوَه	لِيْدَيَ	قَعَه f. hayah	līdai, līdāe	me švāh.

He, she could be seen by me etc.

Plur.

مِي شَوَل (etc.)	قَعَه لِيْدَلَايَ	m. hayah līdalai (etc.)	me švał
شَوَلِي	قَعَه	f. hayah	švalē

They could be seen by me etc.

*) Instead of مِي or مَا all the pronouns (by thee, him etc.) or any agent may of course be used.

په مېنځ د قېرونو کښې اوسېده او هېڅا هغه په زنجير هم نه
شه تړلی

He remained within the tombs and by nobody he could be bound even with chains. Mark. 5, 3.

او په هغه ځای کې چې ده هېڅ معجزه کړې نه شوه*)

And in that place a miracle could not be done by him.
Mark 6, 5.

هغه هنر چې په پټ کړی وه ورته وچاوه شاگرد چې دفع کولی
نه شوه

That artifice, which he had concealed, he brought upon him, by (his) disciple it could not be warded off**). Gulistān (Gulsh. I, p. 180).

VI. The Passive Voice.

§. 170.

The Paštō is not possessed of a proper Passive voice as the Sindhī and partly the Panjābī, but it must resort to a composition in order to form a Passive. For this purpose the participle preterite and the participle perfect is employed, which are connected with the auxiliary شول and (more rarely) with کېدل, the participle agreeing with its subject in gender and number. The participle preterite (cf. §. 143) is only used in the simple tenses, i. e. in the Present, the Subjunctive Present, the Future, the Imperfect and Aorist, in the compound tenses only the participle perfect is used, which however may be equally used in the simple tenses also.

*) The difference between this and a regular passive construction is easily seen.

**) Literally: its repulsion (دفع s. f.) could not be made by the disciple.

The Passive is distinguished from the passive construction of active and causal verbs (in the past tenses) by the absence of an agent; as soon as the agent is added, the (proper) Passive can no longer be used*). It is understood, that a Passive can only be formed from active and causal verbs.

The Imperative.

The Imperative is formed with the participle perfect or preterite and the Imperative of شَوَّل, as the Imperative of كَيْدَل is not in use. The prefix ' is put before the participle (as also in the Subjunctive present and in the Aorist) or it may be omitted. In the Imperative of causal derivatives the prefix ' is not admitted, if the participle perfect (compound) be used, but also when the participle preterite is used, the prefix ' is rarely added. See the paradigm of the Passive, II. Appendix, V.

وَنَبِيْرُ مَهْ شَهْ يَهْ دُوسَتِيْ دَنْبِيَا خَلَفَ دَا بِيْ شَرْمِ بِيْ وَفَا بِيْ حَيَا خَلَفَ

Be not caught in the friendship of the world, of the people, these shameless, faithless, impudent people. H'amid (Gulsh. II, p. 91, 1).

چِه سَوَدَن يَهْ اَشْنَائِيْ دَ اَشْنَا فِهْ شِيْ

وَكِيْرَهْ مَهْ شَهْ (***) دَا بِيْ سَوَدَهْ سَوَدَا دُوجَ

*) The instrumentality may be expressed in the Passive by the preposition يَهْ (see §. 174, 6), which is also referred to animate beings, but it must not be lost sight of, that in this case the stress is laid on the instrument, by means of which any thing is done, not on the agent proper. The preposition لَهْ, when used with a passive verb in the Present, Subjunctive present and Future, denotes properly the agent, else it implies: from the part, from the side of; cf. §. 174, 17.

**) About the prefix ' in connexion with مَهْ, see §. 171.

**) On the use of the Imperative, see §. 192.

When thou art not profited by the acquaintance of a friend, this useless, foolish bargain should not be made. H'amīd (Gulsh. II, p. 81, 1).

1) The Present.

This tense is formed by the participle perfect or preterite and the Present of the auxiliary شَوَل or کِبَدَل, but with the participle perfect of causal derivatives only شَوَل is connected, as: پَهَل کِرِی شَم, I am collected.

چِه غَوک رَنڤَا کَا مَسَاجِد ڊِه چَرَاغُونَه وَر بَخَبَل شِی هَمِيشَه کُنَاهُونَه
نَ اَوِيَا زَرَه کَلُونَه

If one illuminate mosques with lamps, to him are always forgiven the sins of seventy thousand years. Favāid uš-šarī'ah (Gulsh. I, p. 71).

هَر سَرِي چِه ڊِه حِصَاب کِنِی تَبُو وَ بِيَر شِی
مَلَکَمَت پَر وَايَه کِبِرِی لَوَر ڊِه لَوَر

Every man, who in the account is unscrupulous, on him blame is pronounced in every direction. Rah'mān (Gulsh. II, p. 17, 3).

زِبْرَمَه نَ قِيَامَت کِرِه بَابُو جَان نَ دُنْيَا سَاعَت ڊِه هَر حَال تَبِرَاوَه شِی

Make provision for the resurrection, o Bābū Jān! the hour (time) of the world is passed in every state (a man may be in).

Bābū Jān, (Gulsh. I, p. 121).

2) The Subjunctive of the Present.

In this mood only the auxiliary شَوَل is employed, as there is no Subjunctive of کِبَدَل (§. 164). The prefix ڍ is put before the participle, but when the participle perfect of causal derivatives is used, the prefix ڍ is prohibited.

بِهَ خَوَا تَر دَا هَم تَاہی دَلِ قَسِی مُعَامَلَه شَوِی دَه چِه پِنْد خِی
وَ اَخِسْت شِی

Also before this now and then such an event took place, in order that advice should be taken from it. *Kalīlah ō Damanah* (Gulsh. I, p. 84).

3) The Future.

In this tense *شَوَل* and *کِیْدَل* may be used with the participle perfect and preterite, but with the participle perfect of causal derivatives only *شَوَل* is connected. The prefix *و* may be optionally used or omitted (cf. 163, 3) in the Future. (About *کِیْدَل* see §. 164).

چِه دَا لَار سَتَا دَن تَلُو بِه سَر وُ رَسِی کُل دَ مُرَاک بِه سَتَا بِه سَر
کِیْبِیْنُو شِی

When this way may arrive at the end of thy travelling, the flower of (thy) desire will be put on thy head. *Kalīlah ō Damanah* (Gulsh. I, p. 96).

لَو خَه بِه بَی لَه اَنَسَاب بِه دِی مَحَلَّ کِیْبِی وُ کِیْدَل شِی

Some little (Pl.) will be written in this place on their genealogy. *Tārīḫ-i murassas* (Gulsh. I, p. 36).

قَر خَوُک چِه لَه دِی قَلَایِ ذَقَس وَا بَسْتَنِکِی کَا

نَه بِه شِی تَرَلِ بِه زَنَخِیْر سَرَه قَوَا

Every one, who puts dependance on this transitory breath, (he shall know): not is the wind bound with a chain. *Rahīmān*. (Gulsh. II, p. 5, 2).

4) The Imperfect.

This tense is formed with the participle perfect or preterite and with the auxiliaries *شَوَل* or *کِیْدَل*; with the participle perfect of causal derivatives only *شَوَل* is connected.

دَ لَيْلَى يَهْ عِشَقْ كَبِي هَسِي مُبْتَلَا شَه
چِه يَه زِيه بِي نَوْم كَبَلِي دَ لَيْلَى شَه

In the love of Lailā he was so much captivated, that on his tongue the name of Lailā was written. Bahrām V. 471.

5) The habitual Imperfect.

This tense is formed in the same way as the Imperfect, only the particle *bə* bah being added, which usually precedes the participle, but may also follow it (or even the auxiliary).

مَلَامَت بَه يَه مَا خَه كَرِه وَآه شَه كَه دَ تَا دَ دِلْبَرِي خُوكْ خَبَرِ دِي

Why would a blame be pronounced on me, if any one would know thy heart-ravishing? Rah'mān (Gulsh. II, p. 27, 2).

6) The Conditional (Optative) of the Imperfect.

In this mood only *šowl* is used, as from *کیدل* *kēd-al* no Conditional is formed; e. g. *رَه شَرَلِي شَوِي* or: *رَه شَارَه شَوِي*, (if) I would be repulsed.

7) The Aorist.

In this tense the prefix *و* is put before the participle perfect or preterite. As from *کیدل* *kēd-al* no Aorist is formed, only *شول* can be used as auxiliary. The causal derivatives generally use in the Aorist the participle perfect, with which the prefix *و* cannot be connected, the verb being composite*), but the primitive causals may optionally employ the participle perfect or preterite, with the prefix *و*.

*) The Aorist may therefore outwardly coincide with the Imperfect.

أَحْدَادَ هَذِهِ اِئْتِمَامَ دَ مَوْجِهَ بَنَدَتِي لَه يَرِي مَوْجِي بَلِي وَتَه تَه هَذِهِ تَوَهَّك
وُ وِيشْت شَه وَ مَرَا

Ah'dād went at the inspection of the erection of batteries from one battery to another; he was hit by a musket (ball) and died. *Tārīḫ-i murassas* (Gulsh. I, p. 33).

هَذِهِ هَذِهِ آغَزُو وَ كَرَل شَو دَا دِي چِه كَلَام وَ اَوْرِي آو وَ سَوَاس دَ دُنْيَا
آو قَرَب دَ دَوْلَت تِي لَانْدِي كَرِي

Those who were sown amongst the thorns, are these, who hear the word and the temptation of the world and the deceit of wealth puts them down. *Matth. 13, 22.*

دَا خَوَقَصِي چِه بَيَان شَوِي هَذِهِ دَا كِتَاب كَتَبِي هَم وَ كَتَبِي شَوِي

These few stories, which were related, were also written in this book. *Kalilah o Damanah* (Gulsh. I, p. 91).

8) The habitual Aorist.

This tense is formed by adding to the Aorist the particle *بِه*, which may either be put before the prefix *وُ* (separated also by one or more words from it), or after the participle, preceding (and occasionally following) the auxiliary.

9) The Perfect.

In the Perfect and the following tenses and moods only the participle perfect is employed in connexion with the auxiliary *شَوَل* (*شَوِي دَم* etc.). In the Perfect (and also in the Pluperfect) however *شَوِي* is often omitted, so that it outwardly coincides with the Perfect of trans. verbs (§. 155); this is the case, when the Perfect is to be represented as continuing in its action to the Present.

وَبَلَىٰ شَوَىٰ دَىٰ چِه سَر دَ حَيَوَانَاذُو مَرَىٰ دَىٰ اَو كَمْتَرِين دَ جَانَوَرَانُو خَر

It has been said, that the head of the animals is the lion and that the lowest of the beasts is the ass. *Gulistān* (Gulsh. I, p. 174).

دَا خَيْرَتِي دَ عَمَلُونُ حَمَا نَه دَه چِه يَه كَبِي كَبَلِي عَمَلُونَه حَمَا نَه دِي

This is not the scrip of our actions, as our actions are not written on it. *Favāid usš-šarīʾah* (Gulsh. I, p. 58).

10) The Subjunctive of the Perfect.

This mood is only used in the third person Sing. and Plur., as in the Active.

11) The Pluperfect.

This tense is formed by the participle perfect and the Pluperfect of شَوَل, i. e. شَوَى وُم etc.

خَكَه چِه ډېر خَلَه يَه زوَلَنُو اَو يَه زَنَخِير تَمَلِي شَوَى وَه اَو زَنَخِير بَه
بِي شَلَوَه اَو زوَلَنِي بَه بِي مَاتِي كَبِي

For he had often been bound with fetters and with a chain, and the chain used be torn asunder by him and the fetters used to be broken by him. *Mark* 5, 4.

12) The Subjunctive of the Pluperfect.

This mood is formed by adding the prefix بَه to the Pluperfect, which either precedes the participle or follows the same, preceding immediately the auxiliary وُم, as: زَه بَه شَوَلِي شَوَى وُم or: زَه شَوَلِي زَه بَه شَوَى وُم, I would have been repulsed.

13) The Conditional (Optative) of the Pluperfect.

This mood is formed by the participle perfect and the Conditional of the Pluperfect of شَوَل, as: زَه شَرَكَلِي شَوِي وَی, (if) I had been repulsed, or: would that I had been repulsed!

14) The past Future.

This tense is formed by the participle perfect and the past future of شَوَل, i. e. بَه شَوِي يَم etc.; the prefix بَه generally precedes the participle but may also follow it, preceding immediately the auxiliary يَم, as: زَه بَه شَرَكَلِي شَوِي يَم or: زَه شَرَكَلِي شَوِي بَه يَم, I will (= may) have been repulsed.

دَا عَطَرَه زِيَاَت كَه دَرِي سَوَه دِينَارَو بَه خَرَج شَوِي وَی اَو غَرِيْمَانَو تَه
بَه دَر كِي شَوِي دَر

This perfume will (may) have been sold for more than three hundred Dīnārs and they (the Dīnārs) would (then) have been given to the poor. Mark, 14, 5.

§. 171.

The position of the negative adverbs نَه and مَه with the verb.

As the position of these two negative adverbs is very important for the conjugation of the verb, we must attend to it more closely. With the Imperative only the prohibitive negative مَه is used, which must always precede the verb; the prefix نَه is in this case usually omitted, but مَه may also (though rarely) follow it. With the Imperative of the Passive مَه always precedes the

auxiliary *) and the prefix **و**, which always precedes the participle, may therefore be retained. Else **مَ** is only employed before the Subjunctive of the Present, and before the Optative (Conditional) of the Imperfect and Pluperfect, mostly in connexion with the interjection **كَاشِكِي**, would that!

نَارَوَا آواز مَ آوَرَه فِي هَوْدَه يَه خَلَه مَه رَايَه بَابُو جَان هَه قَدِيم اَشْنَا
و مَه بَاسَه لَه رَايَه

Do not hear an improper voice, do not talk with the mouth useless (things); o Bābū Jān, do not eject that old friend from (thy) thought! Bābū Jān (Gulsh. I, p. 122).

When the negative adverb **نَه** 'not' is connected with the Present, it always follows the personal pronoun or demonstrative, as: **زَه نَه كَرَم**, I do not; but when **نَه** — **نَه**, neither — nor, is used in coordinate sentences, it is put at the beginning of the sentence, as:

نَه بَه زَه دَ نَاخَلَف كُنَا مُعَاف كَرَم
نَه بَه خُدَاي دَ عَزَازِيل كُنَا مُعَاف كَا

Neither shall I forgive the sin of the degenerate, nor will God forgive the sin of Azāzīl (the devil).

When the verb is compounded with a separable prefix (§. 119), the negation **نَه** is placed between the prefix and the verbal root, as: **رَا نَه كَم**, I do not come; but this is not a strict rule, for it may be said: **كَبِي نَه نَم**, I do not sit, and: **كَبِي نَه نَم**. In the Passive the negation **نَه** must always be put before the auxiliary (finite verb), as: **لِيَدَه نَه شِي**, he is not seen.

*) This is throughout the case with every compound verb, as: **غَلَطِيَدَل مَه شَه** (from **مَاتُول**), **مَات مَه كَرَه**.

In the Subjunctive of the Present the negation **نَهْ** (مَهْ) always follows the prefix **وْ**, as: **وْ نَهْ وَاثِي**, he may not speak. But if the verb be compounded with a prefix (or noun), **نَهْ** is placed between the prefix (or noun) and the verbal root, as in the Present (Indicative), because in these cases the prefix **وْ** is not admitted in the Subjunctive, as: **مَاتَ نَهْ شِي**, he may not come, **مَاتَ نَهْ شِي**, it may not be broken.

When **نَهْ** — **نَهْ** signifies neither — nor, it is put before the prefix **وْ** (or the compound verb), because not a single member of the sentence, but the whole sentence is negatived. When in the III. pers. Sing. or Plural the prefix **دْ** be used (with or without the prefix **وْ**), the negation **نَهْ** always follows it (or both, **دْ** and **وْ**), as: **دْ نَهْ كَا**, he should not do, **دَا دْ وْ نَهْ شِي**, this should not be (or be done).

چِه نَهْ وُخُورِي نَهْ ئِي وِرَكِرِي مَهْ ئِي وِدِي
كَه يَه كَنَمَج بَانِد يَه خَيْر د مَار كَنَمِينِي

Who does not eat it nor give it, do not look at him, though he sit like a snake upon a treasure. H'amīd (Gulsh. II, p. 102, 3).

In the Future the negation **نَهْ** precedes likewise the verb and the prefixes **بَهْ** or **وْ بَهْ** (**بَهْ وْ**) are placed before it. When the verb is compounded with a separable prefix (or noun), the negation **نَهْ** is placed between the prefix (or the long syllable cut off from the root, §. 133) or the noun and the verbal root, as in the Present, as: **بَهْ كَنِي**, (from **آخِسْتَل**), **بَهْ وَا نَهْ خَلَم**, I shall not take, **بَهْ مَاتَ نَهْ كَرَم**, I shall not sit, **بَهْ مَاتَ نَهْ كَرَم**, I shall not break.

هَغَه وَقَت چِه تَنَسْتَه د سَاه دُودَه شِي ذُور مَانُوبَه يِر وَا نَهْ چَوِي جُولَاه

At that time, when the web (of the loom) of the breath turns rotten, the weaver will not throw upon it his shuttle. Bābū Jān (Gulsh. I, p. 124).

In the Imperfect, the habitual Imperfect, the Aorist and the habitual Aorist the negation نَه is placed immediately before the verb or between the verbal root and the separable prefix or the particle بَه and the prefix وَ, as: كَنَبِي نَه نَاسَت, he did not sit down, رَا بِي نَه وَر, he did not bring it; وَرِي نَه كَر, he did not do it; بَه رَا نَه غَي, he did not use to come.

In the tenses compounded with an auxiliary (Perfect etc.) the negation نَه is always immediately put before the auxiliary, may the participle precede or follow it, as: رَاغَلِي نَه يَم, I am not come or: نَه يَم رَاغَلِي. The same is to be remarked of the Passive, where the negation نَه must always precede the finite verb, as: لِيَدَلِي بَه لِيَدَلِي شَوِي نَه وَي, I have not been seen, he will (may) not have been seen.

VII. Section.

Adverbs, Prepositions, Postpositions, Conjunctions, Interjections.

§. 172.

1) The Adverb.

The Paštō forms no proper adverb, but the adjective is at the same time used in an adverbial sense; it remains either in the Sing. masc., if not referred to a particular subject or object, or, if the subject or object be mentioned, it agrees with them in gender and number. When an adjective nearer definer another adjective in an adverbial sense, it must agree with it in gender, number and case.

هَميشَه لَکَه لَآلَه وَيَدِي دَ زَرَه خُورَم زَه خَوَاجَه مُحَمَّد غُرْکَنْد زَرِي نَه شَم

I always eat the blood of the heart, like the tulip; I Xavājah Muh'ammad cannot openly wail. Xavājah Muh'ammad (Gulsh. II, p. 115, 1).

يَه لَاس ثِي بِيَرْتِي کَلکَه وَ نِيَوَه هَه کُوبَنَه کِينَاسْت آرَام ثِي وَ نِيَوَه

He seized the boat firmly with his hand, sat in a corner and was quiet. Gulistān (Gulsh. I, p. 162).

دَا هَه حَسَن دِهَرَه دِهَرَه بِنَايَسْتَه دَه زَرَه مِي غَکَه خَلَه کَانَدِي تَرْتِيَب

By her beauty she is very, very graceful; therefore she distracts my heart and confuses it. Ah'mad Shāh (Gulsh. II, p. 203, 2).

غَه يَلَه يَلَه وَ تِيَرِي سَر مَغَرَن وَ لِي نَه غَوَاري لَه خُدَايَه آمُرَزَن

What talkest thou without restraint, o babbler! why doest thou not ask forgiveness from God? H'amīd (Gulsh. II, p. 97, 3).

The sense of an adverb is now and then expressed by the Feminine Sing. of the adjective with the preposition هَه, in, by, as: هَه پَه, secretly (in secret); in the same sense the Masculine Sing. of the adjective is also used, as: هَه خِير, alike to (سَتَا هَه خِير, like thou), هَه لَغَت, quickly; a similar adverbial formation is هَه سَم or سَرَه سَم, equally, in the same manner.

غُو لَه نَس سَرَه وَ نَه دَرِي هَه کَلکَه

يَه تَرْمِي بَه کَلَه خَلَص شِي لَه اَوْرِيَك

How long wilt thou not stand hardly*) with thy belly? with mildness wilt thou ever get away from the Uzbek? H'amīd (Gulsh. II, p. 95, 2).

يَه بِيَوَرَه مِي دَرْتَه وَ دَرَسْت عَمَل يَه دَا قَد بِيَر کَر

I have told thee plainly: do the whole work after this scheme. Mīrzā Xān Anṣārī (Gulsh. II, p. 123, 2).

*) The sense is: how long doest thou not stand on severe terms with thy belly?

Substantives also with postpositions or prepositions are used adverbially, as: **لَهْ خَرَمِي** (from **خَرَمَه**), altogether, throughout, **لَهْ خَايَه**, throughout, **لَهْ سَرَه** or **تَرَسَر** throughout, wholly; **پَه خَوَا**, before, especially in such compositions, as: **وَار پَه وَار**, continually, in succession, **شَا پَه شَا**, back on back; **تَخَامَج** (Pers.), face to face. But also without prepositions or postpositions many substantives, especially those denoting place, time, manner, when accompanied by a demonstrative or adjective, are employed with an adverbial signification, as: **دَا شَانِ**, **دَغَه خَوَا**, here (this side), **هَرَه وَرَخ**, daily (every day), **هَغَه وَقَت**, then (at that time).

§. 173.

The Paštō possesses only a small number of proper adverbs, as: **بِيدُر** **bēdū**, exactly, **تَرَتِي** **taraī**, secretly, **تَل** **tal**, always, ever **زَر** **zar** (or **زِر** **zir**), quickly, **سَرَه** **sarah**, together, **گُنْد** **gunde**, perhaps, **لَاکَه** **lakah**, like, **نَاآپَاه** **nāāpah**, suddenly, unawares, **وَلِي** **valē**, why? **وَرَو** **vrō**, slowly, **هَادَو** **hadō**, at all, **هَسِي** **hisi** thus, in this manner.

The adverbs may also take to themselves prepositions and postpositions, like other nouns, e. g. **بَه وَرَو**, slowly. This is especially the case, when the adverb is repeated with a preposition, as: **زِر تَر زِرَه**, quicker than quick = all at once; **تَل تَر تَلَه**, ever to ever = continually; some adverbs may even be put in the Plural, as: **تَل تَر تَلَو**, continually.

We let here follow a survey of the most common adverbs of place and time:

a) Adverbs of place.

بَانْدِ bānde, on, upon.

بَہَرِ bahar, outside.

بِیَارْتَهَ biārtah, back, backwards, again.

پُورِ pōre, up to, till, over.

پُورِ اُورِ pōre ōre, right through.

پُورْتَهَ pōrtah, above, on, upon.

چَاپَرَهَ čāpērah, round about.

چَرِ čare
چَرْتَهَ čartah } , where?

بَلِ چَرْتَهَ baḷ čartah, somewhere else.

ہَرِ چَرْتَهَ har čartah, every where.

ہِیچَرْتَهَ hīčartah, no where.

دَلِ dale,
دَلْتَهَ daltah } here.

دَلْتَهَ — هَلْتَهَ daltah — haltah, here and there.

دَنَنَہَ dananah, within.

شِکَاتَهَ škatakah, below.

لَانْدِ lānde, below.

لَانْدِ بَانْدِ lande bānde, topsy turvy.

لِرِ lire, far.

نِوَدِی nižde, near.

نَنَن nanah, within.

وَرَا varā	}	far.
وَرَايَه varāyah		

وَرُسْتَو vrustō, behind, after.

وَرَانِد vṛānde,	}	before, ahead, in front.
دَوَرَانِد davṛānde		

هَلَتَه haltah, there.

هُور hūre	}	there.
هُورَتَه hōrtah		

هِيَسْتَه hīstah, here.

b) Adverbs of time.

آخِر āḫir, at last, finally. (Arab.)

اَوَس ōs, now.

تَر اَوَس تَر tār ōsa pōre, until now.

بَارَايَه bārāyah, last night.

بَارَبَر bārbar, often, repeatedly.

بِيَا biā, again.

پَرُون parūn, yesterday.

پس pas, after.

تَل tal

تَر تَلَه tar talah

تَل تَر تَلَه tal tar talah

تَل تَه تَلَه tal tah talah

} always; continually.

چَر čare, at any time; ever.

چَر چَر čare čare, now and then.

هیچَر hičare, never.

صَبَا sabā, to-morrow.

بَل صَبَا baḷ sabā, after to-morrow.

کَلَه kalah, when? ever, any time.

کَلَه کَلَه kalah kalah, now and then.

تَر کَلَه پُور tar kalah pōre, till how long?

هَر کَلَه har kalah, at any time; ever.

هیچ کَلَه hič kalah, never.

نَن nan, to-day.

هَالَه hālah, then.

همیشه hamēšah always (Pers.).

§. 174.

2) Prepositions and Postpositions.

The Paštō has only a few proper prepositions and postpositions; the most important of them, which are employed in making up the cases, have already been mentioned in §. 65, so

that we may pass them here. But besides those the Paštō uses also a number of adverbs, which take the place of prepositions and postpositions and participate in their construction. Other adverbs again may take to themselves a preposition or postposition, according to their signification, as: *په ورستون کور*, behind the house, *په نږدې ن کور*, near the house or: *کور ته نږدې*, *لږې له کور*, far from the house, *چاپېره تر ملا*, round the loins, *دورانېد تر هغو ورځو*, before those days.

Substantives (and partly also adjectives), which, in connexion with a preposition or postposition, are used adverbially, are generally constructed with the prefix of the Genitive, as: *په دود د*, *په څير د*, 'after the manner of', 'like', though, when the sense requires it, other prefixes or postfixes may also be used, as: *په خوا تر ملامت*, before the blame.

We let here follow a survey of the most common prepositions and postpositions, most of which are originally adverbs.

1) *بی* bē, without (Pers. *بی*, Sansk. *वि*).

When a noun ends in a consonant, a (or ah) is added to it (cf. §. 65, 6) a) as: *بی شرم* be šarma, without shame. Other nouns in the Sing. or Plural are put in the Formative*).

خوبروښی بی دلبری په کار نه ده لکه ونه بی میوه په ټانډو کور

Beauty without the beloved is of no use, like a tree not having fruits, (but) thick with leaves. Rah'mān (Gulsh. II, p. 16, 2).

*) When *بی* with a substantive forms a so-called Bahuvrihi or possessive adjective (cf. §. 38, 4 d), it does not influence the termination of the noun, because it is no longer a preposition, e. g. *بی غم* be yama, without care, but *بی غم* be yam, adjective, not having care, free from care.

(بی — لَه be lah — nah, except, without (or only لَه — نَه).

زَه رَحْمَان بی لَه خِیَلَه یَارَ نَوْرُ خَه نَه غَوَارِم

کَه قُبُولَه شِی نَ خُدایِ هَه دَر دُعَا حَمَا

I Rah'mān desire nothing else except my friend,
If my prayer be accepted at the gate of God.

Rah'mān (Gulsh. II, p. 4, 1).

Instead of لَه — بی now and then also نَه — بی is met with (نَه the postfix of the Ablative), as:

بی طوطی نَه قَفَسِ هِیْتِجِ نَه دِی بَاوَرِ کَرِه

رُوحِ هَه مِثْلِ دَ طوطی دِی تَن قَفَسِ

Without the parrot the cage is nothing, be sure of it,
The spirit is like the parrot, the body the cage.

Instead of لَه — بی the Xataks use frequently also بی — د (or بی — دَ or دَ being used and constructed in the same way as لَه, e. g.

بی دَ یَارِ دِ رَنبَرِ آخَه کُمانِ مَه کَرِه

چِه خوشحالِ بَه هَه بَلِ مَخِ شِی شِکِیبا

Do not fancy, that Xušh'al will be patient with another face,
except the bright face of the friend. Xušh'al (Gulsh. II, 38, 1).

2) بَانِدِ bānde, on, upon (adv.).

By itself بَانِدِ is only used with the pronominal Formatives رَا, وَر, دَر, otherwise it usually takes to itself the preposition هَه (see هَه — بَانِدِ).

چِه آشنَا دَر بَانِدِ پِیوِشِ شِی لَوِی هِمَتِ کَرِه

چِه دِ جَوَرِ دِی دَا دِنَخَه وَرِخِ مَزَاجِ

When a friend calls on thee, show great magnanimity, as thy constitution is vigorous these five days. Xavājah Muh'ammad (Gulsh. II, p. 108, 1).

3) پَر par, on, upon (Pers. پَر, Sansk. उपरि)

As regards its signification and construction it quite agrees with پِه, but is not so much in use as this latter preposition.

تَه دَرِیَابِ تَبِ پَر مَوْجُونُو بَهِیدَنَی
هَیچَا وَ نَه خُکَه یَوَه کُورَه کَه دَرِیَابِ

Thou art an ocean flowing upon waves, (but) nobody has drunk a mouthful from the ocean. Xavājah Muh'ammad (Gulsh. II, p. 105, 2).

4) پَس pas, پَسِ pase, after (adv.).

The form پَس by itself is only used in the phrase: هَغَه پَس or دَغَه پَس, after that (this), otherwise پَس takes to itself the Ab-lative prefix کَه, کَه — پَس or پَس — کَه, as: کَه هَغَه پَس or کَه پَس هَغَه, after that.

With the pronominal Formatives دَر, دَرِ, رَا always the form پَسِ pase is used, as: رَا پَسِ after me*). پَس may also take to itself the Genitive prefix دِ, as: دِ دِی پَسِ, after this. To be noticed is the expression پَسِ شَا behind (one's) back. پَسِ is frequently connected with the prefix پِه — پَسِ, see under پِه.

*) پَسِ may also be compounded with the pronominal suffix تَبِ, so that پَسِ تَبِ may signify: after him, her, them.

هَس لَه دَوَه دَرِي وَرَخُو بَنَكَار تَه رَوَان شَه

After two (or) three days he went out to hunt.

Tarīḫ-i murassas (Gulsh. I, p. 48).

5) رَا پوره, up to; on; over, beyond, across. (adv.).

رَا by itself is only used with the pronominal Formatives رَا, رَا, رَا. When رَا is used as an adverb (on this side), it is usually followed by the preposition رَا (literally: on this side on). With the Genitive prefix رَا signifies: beyond, as: رَا دَ لَنَدِي, beyond (on the other side) of the Kābul river. رَا is frequently connected with the preposition رَا — رَا, see under رَا.

دَ هَوَسَتِي هَه بَنَكَار بَرَات دَ وَصَل وَه شَه

چَه رَا هَوَر هَه نَدِي دَ نَرَبَدَا شَوَم

The assignment of meeting was put on the horn*) of an antelope, when I had gone on this side of the river Narbadā. Ašraf ḫān (Gulsh. II, p. 159).

بِيَا لَه دِيغَوَرَه دَ دُيَمَنَانَوَانْدِيَمَنَه وَكِرَم چَه رَا هَوَر بَه خَنَدَا كَا

Further I would dread the taunting of my enemies, that they will laugh at (on) me. Gulistān (Gulsh. I, p. 168).

6) پَه pah, in, on, upon; by, with, on account of (Pers.

پَه, Pārsī pa).

This preposition has a variety of meanings; on its construction see §. 65, 7. The usual signification of پَه is: in, at, on, as:

*) I. e. ad calendas graecas.

دَبِهَتَرُو ۛه ڪَای مَه ڪَبِیْنَه ڪِهَتَرَه ڌ ڊِیْمُو ۛه ڦِرَخ مَه ڊِلَوَرَه ڊِیْی

O inferior one, do not sit in the place of the better ones! do not sell wool at the rate of silk! H'amīd (Gulsh. II, p. 102, 2).

ۛه further signifies: by, with (denoting the thing or instrument, with or by which any thing is done), as:

جَنکِيَالِي ۛه خِيَلُو ڍِنُو بَاڙِي گَانِدِ

بَا مِي فَتَحَ بَا ۛه تَوَرُو بَه وَرَوَه شَم

The hero plays with his own blood; either I am victorious or I shall be cut to pieces by the swords. Gulistān (Gulsh. I, p. 155).

رُونَد بِيَتَر ڌِي ۛه ۛه ڌَه ڌِي ڍِي ۛه سَتَرَكُو

ڌَه ۛه سَتَرَكِي ۛه ڀَرِي حَرَم گَا وَ

A blind one is better, who sees nothing with his eyes, not he who (= than he, who) opens his eyes on another harem. Rah mān (Gulsh. II, p. 6).

ۛه ۛه ڍِي زَرَعُونِي شِي سَه لَوَه

ۛه ۛه ڪَس بَه ڍِي شِي رَا تَه وَ ۛه

When its roots grow strong, its trunk great, by how many men will it (the tree) be pulled out? tell me! Gulistān (Gulsh. I, p. 157).

ۛه may denote the direction, as: ۛه غَرَه خَتَل, to ascend on a mountain, ۛه ڪُوَر نَنَوَتَل, to enter a house, ۛه ڪَلِي رَاَتَل, to come to a village.

With the verbs: to consider, to take for, to exchange for, ۛه must be variously translated by: as, for etc., as: ۛه خَوَارِي ۛه خَوَارِي ڪَنَرَل, to consider wretchedness as wretchedness; ۛه ڪُل ڏِيُول, to take for a rose; ۛه مَنَت وَرَڪَوَل, to give as a favour.

دَ حَمِيدِ دَ نِیَسْتَنِی وَبَارِ مَه کَرِه زَرْدَارَه

دَر بَه نَه کَرَم دَا شَرِئِی هِه دَغَه شَال

O money-man, do not pride thyself on the nullity of H'amīd!
I shall not give thee this blanket for that shawl. H'amīd (Gulsh.
II, p. 97, 2).

In a similar way هِه must be translated in the following verse:

کَه سِرِی هِه أَصْلِ یَوِی قَرَقِ ئِی دِیرِئِی

یَوِی هِه یَوِی نِی یَوِی سَلَه یَوِی زَر

Though men are by origin one, their difference is great: one
goes for one, one for hundreds, one for thousands. ʿAbd-ul-qādir
ḡān (Gulsh. II, p. 191, 2).

هِه must also be translated by: for, on account of, as:

هِه بَد بَدَانِ یَادِی

The wicked are remembered on account of the wicked (thing,
they have done). (Gulsh. II, 53, 3).

هِه حَبَا شَجَاعَتِ وَکَرِه شَاپَاش

On account of their modesty and bravery applaud (them)!
(Gulsh. II, p. 46, 3).

هِه signifies also: about, round, as: خَلَفِ هِه کَه هَوَلِ شَوَلِ,
the people assembled round him (Gulsh. I, p. 161), or with (on),
as: هِه آشَنَا پِیَشِ شَوَلِ, to meet with a friend.

It is a poetical license, if هِه is now and then used absolutely
(without a following noun), as:

چِه دَ مَخِ خَالِ ئِی هِه وَرَانِی

دِیرِ مَخِ دِ نَه شِی دَ اَوِشِیَوِ تَلِ بَارَانِ مَکَدِ

As the mole of his face is spoiled thereby, may not always
on his face a rain of tears be collected! Ah'mad Shāh (Gulsh. II,
p. 205, 1).

The verbs *دُرْهیدَل*, to understand, *فَهِم کَرَل*, to comprehend, are usually constructed with *دِه*, as: *دِه دَا نَه دُرْهیدِرِی*, he does not understand this.

Very frequently *دِه* takes to itself another postposition or adverb, as: *دِه — بَانَد*, on, upon, among, used in the same sense as simple *دِه*, e. g. *دِه تَا بَانَد مَیْن دَم*, I am in love with thee (Gulsh. II, p. 5, 3), *دِه کَلِی بَانَد رَاغَلَم*, when I came to the village; *دِه مُرْغُو بَانَد بُی بیاموند شَرَف*, he acquired eminence among the birds (Gulsh. I, p. 167).

دِه سَوَزَانُو لَنْبُو دَاس, on burning flames (Gulsh. II, p. 52, 2).

دِه — دِسی after, to (including the direction to a place), as: *دِه شَوَه دِه یَار دِسی زَرَا حَمَا*, my wailing was made after my friend. *دِه کُوم لَوْرِی دِسی حَم*, to which direction shall I go? (Gulsh. II, p. 51, 3); *دِه غَم دِسی بُنَادِی دِه*, after grief comes joy (Gulsh. II, p. 208, 2).

دِه — دُور, on, upon, over, as: *دِه خَیَل بَیَاخ*, on, upon, over, as: *دِه خَیَل بَیَاخ*, this fruit, which was ripened upon its own bough; *دِه خَیَل عَالَم دِه نِیَلَاب بُی دُور کَر*, he brought his own people over the Indus.

دِه — دِپَاس, on, upon, as: *دِه سَنَاجَاب دِپَاس*, to sleep on ermine.

دِه — سَرَه, with, as: *دِه زَرَا سَرَه*, with wailing.

دِه — کِنِی in, on, upon, during, on account of, as: *دِه جَهَان کِنِی*, in the world; *دِه کَرَم نَوْر نَظَر دِه جَام دَ جَم کِنِی*, I shall not cast another glance on the cup of Jamšīd (Gulsh. II,

p. 20, 1); *دِه ښځه ورځې کله تازې دي*, during five days the rose is blooming (Gulsh. II, p. 53, 2); *دِه ما باند پېغور کا ستا دِه عشق*, they abuse me on account of thy love (= my love to thee) (Gulsh. II, 54, 3).

7) *تر* tar, from, out, up to, on, about, as: *تر ورځ*, to enter from (= by) the gate; *دِه زړه ورځې تر خوله*, whatever comes into his mind, he ejects from the mouth (Gulsh. I, 153).

تر as Ablative prefix is frequently used not only in comparative sentences, to denote the distance of one object from another, but also, where only a relative comparison is alluded to (= against, in comparison to), as:

تر ټی تر وښته ده هغه ملا

That waist is more slender than a hair.

چه تر سره وي هېڅ دي دِه هغه قد و بالا پر

Against which (lit. before, from which) cypress trees are nothing, by that stature and tallness I swear. *Xuṣṣ'āl* (Gulsh. II, p. 56, 1).

هسي يار لرم ښايست ټي تر دا قياس كړه

چه د مشك هوې ټي هېڅ كې تر كاكړ

I have such a friend, guess his beauty from this, that scent of musk is nothing in comparison with his side-lock. *Xuṣṣ'āl* (Gulsh. II, 49, 1).

تر up to, till, as: *تر اوس*, till now, *تر نيمې ورځې*, till mid-day.

تر on, about, at, as:

مَا تَه مَلَا هَه مَشَقَّتْ هَه مِخْنَتْ بَه دَه

نَه حَرَامَه هَمِيَانِي نَ چَا تَر مَلَا

A waist, broken by toil and labour is good, not*) a stolen purse about one's waist. Rah'mān (Gulsh. II, p. 6).

دَلَار حُضُورَتَه وَ بَلَلَه تَر خِيَلِ خَنَكَه بِي كِهِينَوَلَه

The father called her to his presence, he seated her at his side. Yusuf and Zulaikā (Dorn, Chrest. p. 197).

A similar signification has تَر in the expressions: تَر غَاوَه نِيُول, to seize by (on) the throat, تَر وَيِيَتُو نِيُول, to seize by the hairs.

تَر is also used in such expressions: to become a sacrifice for, to, (on) any one, to devote oneself to (on) any one etc. (just like the Sindhī तर्), as:

خَارَشَه نَ هَوَا نَ حِرْصِ خِيَالِ تَر قِنَاعَتْ

چَرَتَه مُلْكِ نَ مِصْرِ چَرَتَه دِه غُلَامَانِ

The thought of lust and covetousness be sacrificed to contentment! where is the kingdom of Egypt, where the village of the slaves? Rah'mān (Gulsh. II, 24, 1).

دَا هَمَه وَآرَه تَر سِيَمِي پَرُونِي جَارِي

All these together are a sacrifice to the white mantle. Xuš'al (Gulsh. II, p. 64, 3).

Similar expressions are: تَر سَر جَارِيَدَل, to become a sacrifice with the head, i. e. to sacrifice one's head; تَر شَا كِرَل, to throw on the back, i. e. to throw behind; تَر دِشَو پَرِيَوَتَل, to fall on (at) the feet.

تَر is very frequently connected with other postpositions and adverbs, as: تَر — پُورِي tar — pöre, up to, until, against (in comparions), before, as:

*) The words: — 'is good, not', imply a comparison: better than.

تَرِ خَنْدَا دِ دِ هِيخِ دِي لَال وَ دُرِ سَتَا دِهَ خَنْدَا دِو

Against (in comparison with) thy laughing are nothing the ruby and the pearl; by thy laughing I swear.

Xuṣṣ'āl (Gulsh. II, p. 53, 2).

قَهْغَه بَنَه آسِ بِي حَلَالِ كَرِ چِه زِه نَه شَم تَرِ مِيلِمَه دِوَرِي بِي دِت

He slaughtered that beautiful horse „that I may not become without honour before the guest“. Bābū Jān (Gulsh. I, p. 131).

چَاپِير — تَرِ tar-čāpēr, round about.

تَرِ — دَلَانِدِ or تَرِ — لَانِدِ, below, beneath, as:

چِه دَ مَرَكِي مَخِ بِي لَانِدِ وَ تَرِ حُكَمِ

رَاشَه وَ كَوَرَه قَهْغَه تَرِ مَرَكِي لَانِدِ

Under whose order the surface of the earth was, come, behold, they are under the earth. Rah'mān (Gulsh. II, 38, 3).

دِوَرِيكُوِي تَرِ خِيَلُو دِشُو لَانِدِ بِيَاخُوَنَه

He cuts off the branches beneath his own feet.

H'amīd (Gulsh. II, p. 94, 3).

تَرِ — وِرَآنِدِ tar — vṛānde, before, beyond, as:

تَرِ اُولُسِ وِرَآنِدِ دِسِي دِرَغِي

He came behind them, before the Ulus (clan).

Tārīḫ-i murassas (Gulsh. I, p. 5).

چِه تَرِ خِيَلَه حَدَه پِيَشَه غَزُوِي وِرَآنِدِ

Who puts his foot beyond his own boundary.

H'amīd (Gulsh. II, p. 95, 1).

- 8) خَاخَه ṭaxah, near to, with, from (postposition governing the Formative).

وَ طَنِ بِي يَمَانِي دِت خَاخَه دِرَكُوِي, he gave them a residence near

Pānīpat (Gulsh. I, p. 35); بَه تَا خَاخَه وَي, it will be with thee;

شیرین کان ور خاکه درومی sweet life departs from him
(Gulsh. II, 24, 2).

خاکه is also connected with the Genitive prefix د, as:

چه د ما نه رزق زبات د ما خاکه دی
امانت غنید بی بل لره ساتم

What may be with me more than my daily bread, I keep like a deposit for another. *Xuṣṣhāl* (Gulsh. II, p. 49, 3).

خاکه may also be connected with the Ablative prefix له and may then signify 'with or from', according to the context.

د مسند لیانت نه لرم کمین دم
نه کمینو خاکه ناست په زمین یم

I am not worthy to sit on the cushion, I am low; with the low ones I sit on the ground. *Gulistān* (Gulsh. I, 172).

په ضعیف رعیت باند رحمت کوه
چه له غلیم قوی خاکه رحمت و نه وینی

Be merciful to the weak subjects, that thou mayst not see affliction from a powerful enemy. *Gulistān* (Gulsh. I, p. 163).

9) دین, from.

دین is only used with the pronominal Formatives را, در, ورا or with the pronominal suffix بی, which coalesces with it. Its usual signification is 'from', 'out', as:

ستا په تللو می ارواح درومی له تن
دو زمان را جینی مه که د یار خیال

By thy going my spirit goes from my body; do not go one moment from me, o thought of my friend!

ʿAbd-ul-qādir (Gulsh. II, p. 195, 2).

حَنِ is also used, like تَر, with such like expressions, as: to sacrifice oneself to or for any, to devote oneself to or for, as:

سَرَوُ مَالِ بَه هَمَكِي حَنِ قُرْبَانِ كَرَم
زَه خَوَاجَه مُحَمَّد مَرِيد دَن بَنَاسْتَهَوُ

Head and property, all I shall sacrifice for him, I, Xavājah Muh'ammad, disciple of the beautiful ones.

Xavājah Muh'ammad (Gulsh. II, p. 117, 1).

10) دَهَارَه dapārah, on account of, for the sake of.

دَهَارَه is always constructed with the Genitive prefix دَ, as:

زِر رَا حَه طَبِيبَ كَه نَه مَرَم دَ خَدَايِ دَهَارَه

Come quick, o physician, for God's sake, otherwise I die.
Xush'al (Gulsh. II, p. 40, 2).

11) دَهَاسَه dapāsah, on, upon, above.

دَهَاسَه is usually connected with دَه or دَ, — دَهَاسَه — دَه or دَ — دَهَاسَه; also with تَر, تَر دَهَاسَه.

كَه بِي يَارَه دَه بَسْتَرِ دَهَاسَه دِرَوْتِ دَم

نَار وَ خَار وَ دَا بَسْتَرِ دَرِي وَارَه دَوْدِي

If I lie on the bed without my friend,
fire and thorn and this bed, all three are one.

Rah'mān (Gulsh. II, 27, 3).

12) دَنَنَه dananah, within (adv.)

دَنَنَه always requires the prefix دَ, as:

دَه هَوَسِ كَبِي شَوَه غَمَاجَنَه غَمِ قِي وَه دَ زَرَه دَنَنَه

By desire she became afflicted, (but) her affliction was within her heart. Xusuf and Zulaixā (Dorn, Chrest. p. 179).

13) سرّ sarah, with, together (adv.).

سرّ by itself is seldom used, except with the pronominal Formatives رَا, دَر and وَر, as:

دَ دُنْيَا دَوْلَت چِه مَخِ گَا وَ سَرِي تَه
خَلَقِي وَر سَرِه کَالِدِ يَارَتِي دِيوِي

When the wealth of the world turns its face to a man, the people make many friendships with him.

Gulistān (Gulsh. I, p. 171).

سرّ is usually connected with other prepositions, as:

سرّ — پَه pah — sarah, with, by.

سرّ — دَ or سَرِه sarah with.

دَ شَمَشَتَنِي دَ دَوِه لَرِم سَرِه دُوسَتَنِي وَه يَو دَ بَلَه تِي سَرِه دَم دَ
يَكَا نَكْتِي وَافَه

A tortoise had a friendship with a scorpion, both breathed together the breath of unanimity.

Kalīlah o Damanah (Dorn, Chrest. p. 13).

لَه اَوَبَاشُو سَرِه تِي مُوَافَقَت وَ كَر پَه وَ قَت دَ دُرُصَت تِي وَ زِير سَرِه لَه دَوو
زَهْمَنُو دَوَرِي

He entered into friendship with debauchees and at a given opportunity he killed the Vazīr with his two sons.

Gulīstān (Gulsh. I, p. 158).

14) غُنْد (غُونْد) gunde, like, as (Adv.).

غُنْد either requires the Formative of a noun or the Genitive prefix دَ, as:

دَا فَلَكْ كَلَالِ دَنِي سَاوَلِ اَوْ مَاتَوَلِ كَا
دِيرِئِي مَا وَ تَا غُنْدِ هِيْدَا كِرَلِ هَمِ فَنَا

This destiny is a potter, it practises forming and breaking;
many, like me and thee, it has made and destroyed.

Rah'mān (Gulsh. II, p. 5, 2).

رَه دَ دَرُوِيْرَه غُنْدِ اِيْمَانِ سَبِيْمِ وَ دَه تَه
دِي دَ دِيرِ رَوِيْشَانِ غُنْدِ دَ كُفَرِ كَا تَلَقِيْبِيْنِ

Like Darvēzah I show to it (the belly) the faith, this one,
like Pīr-i Rauṣān, teaches infidelity. Xušh'al (Gulsh. II, p. 52, 3).

15) كَرَه karah, with (in the house of), along with.

كَرَه either requires the Formative or the Genitive prefix دَ, as:

هَغَه وَقْتِ بُزْرَتَاْنِ دَ كَهَنَهَوِ اَوْ سِيْمِيْنِ دِيرِي دَ قَوْمِ بُزْرَكِ كَاهِنِ كَرَه چَه
كَيَاْفَا نُوْمِيْدَه هَوَلِ شَوِ

At that time the chiefs of the priests and the elders of the
people assembled in the house of the High-priest, who was called
Kayāfā. Matth. 26, 3.

هَه مَهْمَنْدَوِ كَبِي دَ مَلِكِ سُلْطَانِ اَحْمَدِ كَرَه بِي مَسْكَنِ وَ نِيُو

He took up his abode among the Mohmands, with (in the
house of) Malik Sultān Ah'mad. Tārīḡ-i murassa3 (Gulsh. I, p. 13).

16) لَانِدِ lānde, below, beneath (adv.), or دَ لَانِدِ da lānde.

لَانِدِ, which by itself is not much in use, requires the Form-
ative, as: رَا لَانِدِ, below me.

چَه اَخِرِ دِ حَايِ دَنِي تَوَرُو خَاوَرُو لَانِدِ
دَ دُنْيَا هَه چَارِ مَه كَرَه اِبْتِهَاجِ

As at last thy place will be under the black earth, do not show alacrity in the business of the world!

Xavājah Muh'ammad (Gulsh. II, p. 108, 1).

تَر — لَاند is frequently connected with the preposition تَر, see under تَر.

17) لَه, lah, from, out.

This preposition, which is chiefly used to make up the Ablative-case, has a variety of significations.

Its most common signification is 'from', 'out', as: لَه کَوَر, from the house, لَه دَرِهَچِی لَیدَل, to look out of the window.

کَه تَه وُمری تَه بَه لَه کُنَاهُونُو خَلَاص شِی

If thou diest, thou wilt become free from sins.

Gulistān (Gulsh. I, p. 164).

Similar are the expressions: لَه حَق وَبَلَو چُپ شَوَل (Gulsh. I, 171), to be silent from telling the truth = to abstain from telling the truth; اُمید لَه زَوَدَن دَرِیکَوَل, to cut off hope from life = to give up the hope of life; وِیَرِیدَل لَه, to be afraid of; لَه کَانِی پَه وِیَرَه دَی, he is afraid of a stone; پَهَوَل لَه, to hide from.

لَه signifies 'of' 'about', in such like expressions as:

کَه خَه وَاِیم لَه هِجَرَان وَاِیم خَه. لَه دِ دَرَدِی دَرْمَان وَاِیم خَه

If I say any thing, what shall I say of separation? what shall I say about that incurable pain?

Rah'mān (Gulsh. II, p. 19, 4).

لَه یَوَه مَرْدَم آزارَه حِدَايَت شَوِی دَی

A story has been told of one oppressor.

Gulistān (Gulsh. I, p. 175).

لَه denotes also the ground or reason of an action (on account of, out of), as:

دِشَوُ هَم دَ حَانَ لَه دِپِرِ دِه دِپِرَانَك زَغَلِی

Also the cat, out of fear for her life, dashes upon the tiger.
Gulistān* (Gulsh. I, 162).

بِیَا لَه نَاخَارَتِی سِتَم کَر لَرَه وَر دِرُوَم

Out of helplessness I run again to the oppressor.
Xush'al (Gulsh. II, p. 51).

لَه when used with a neuter or passive verb, signifies:
from the part of, from the side of, from, by, as:

لَه لَه شِی لَه لَیوَانَو شَبَانِی هَسِی نَه شِی لَه ظَالِم سُلْطَانِی

As from the part of wolves sheep-pasturing cannot be made,
so from the side of a tyrant government cannot be administered *).
Gulistān (Gulsh. I, 161).

لَه لَه رِیَاكَارَان کَوِی چِه لَه خَلْقُو نَه سَتَائِلِی شِی

As the hypocrites do, in order that they may be praised
by men. Matth. 6, 2.

لَه**) is also used in the sense of 'with' (without following
سَرَه), as:

دِه ظَاهِر لَه خَلْقَه نَاسَتَه دِه بَاطِن لَه دَارَه نَاسَتَه

Publicly she sat together with the people, (but) inwardly she
was reclining with her friend.

Yusuf and Zulaiḡā (Dorn, Chrest. p. 179).

From this signification of لَه are to be explained such
expressions, as: لَه دَک full of (literally: with), لَه مُوَافَق, conformable
to or with, etc. (cf. §, 184, 5).

*) The Hindī and Hindūstānī constructs هَوْنَا in the same
way as the Paṣtō شَوَل, e. g. هَم سِی نَهین هَوْنَا, I cannot do it,
literally: from my part it is not done.

**) دَ, which is often used instead of لَه, may be used also in
the sense of 'with', without following سَرَه, but only in poetry.

§. 175.

III. Conjunctions.

The conjunctions are either coordinating or subordinating; amongst them there are few proper conjunctions, the rest are adverbs supplying the place of conjunctions.

A. Coordinating conjunctions.

These are of four kinds:

1) Copulative.

اَوْ au,	} and.
وَ va	
وَ o	

There is this difference between اَوْ, وَ and وَ, that اَوْ and وَ connect words and sentences, وَ only single nouns.

هَمْ ham, also.

هَمْ — هَمْ ham — ham, as well — as.

كَلَه — كَلَه kalah-kalah	} sometimes — sometimes.
كَاهِي — كَاهِي gāhe — gāhe	

نَه — نَه nah — nah, neither — nor.

دَنِيَا لَه سُود وَ زِيَان خَبَر نَه دَم

پَه دِيكِن سَرَه د مَسْت كَرَم بِي شَرَاب

I was not aware of the profit and loss of the world; by looking on I was made drunk by thee without wine.

Xavājah Muḥammad (Gulsh. II, p. 105, 2).

2) Disjunctive.

$\left. \begin{array}{l} \text{كَه kah} \\ \text{يَا yā} \end{array} \right\} \text{or.}$

كَه — كَه kah — kah, whether — or; either — or; the first
كَه is frequently dropped.

يَا — يَا yā — yā, whether — or; either — or.

هَمَكِي يَغْنَبَرَان كَه أُولِيَا دُو

دَوِي يَه مَزَكَه شَوْل زِهَان ن مَرَكَه لَه لَاس

All, whether they were prophets or saints, were hidden in the earth from the hand of death. *Xuṣṣ'āl* (*Gulsh.* II, p. 45, 2).

3) Adversative.

$\left. \begin{array}{l} \text{وَلِي valē} \\ \text{بَلَكَه balkeh} \\ \text{لِيَكِن lēkin} \\ \text{أَمَّا ammā} \end{array} \right\} \text{but.}$

مَكَّر magar, but (when preceded by a negation), perhaps (interrogatively); except (that).

بَاد تَنْد وَرُو بُوَيُو تَه زِهَان نَه رَسُوِي

مَكَّر لَوْنِي وَنِي كَه يَبِيخ لَوَرُوِي

A sharp wind causes no damage to small shrubs, but it breaks away great trees with the root. *Kalilah ō Damanah* (*Gulsh.* I, p. 107).

4) Conclusive.

تَرُو trō, therefore.

$\left. \begin{array}{l} \text{تَكَه tkah} \\ \text{سَكَه skah} \\ \text{وَسَكَه vaskah} \end{array} \right\} \text{therefore; then.}$

چِه قَوار آرام ٿِي وَارَہَ لَہَ مَا دَوَر
خُکَہ مِي دَر مَخ اَدِیَنی بَہِیَری لَارِ لَارِ

As he has taken from me all quiet and rest, therefore flow
on my face tears in many paths.

Xavājah Muh'ammad (Gulsh. II, p. 109, 2).

§. 176.

B. Subordinating conjunctions.

These are:

1) Temporal.

چِه čeh, when, as.

خَو ɬō, as long as.

خَو دَوَر چِه ɬō pōre čeh, until.

لَہَ عِرَاقِ چِه تَرِیَاقِ وَر تَہَ رَا دَرُو مِی
مَار چِیچِلَی بَہَ دَ مَرُکِ دِیَالِہَ وَ شُو مِی

When the taryāq from ʾIrāq comes to him, the snake-bitten
will drink the cup of death. Gulistān (Gulsh. I, p. 170).

خَو نِیَتِ دَ بَہَ عَمَلِ سَرِہَ جَوَر تَہَ شِی
عِبَادَتِ طَاعَتِ ٿِي وَارَہَ دِی خِلَافِ

As long as the will does not fall together with good actions,
all his worship and obedience is falsehood.

Xuṣṣ'hāl (Gulsh. II, p. 47, 3).

پَس لَہَ دِی بَہَ مِی تَہَ وَیَنِی شَو دَوَرِی چِه وَ وَاٲِی مُبَارَکِ دِی رَاتِلُونِکِی
پَدِ نُوَمِ دَ خَدَاوَدِ

After this ye will not see me, until ye say: blessed is he that
is coming in the name of the Lord! Matth. 23, 39.

2) Comparative.

لَکَہَ، لَکَہَ lakah, lakah čeh, like, like as (corresponding to هَمْسِی, so).

گَنَرَہَ ganrah, as if (properly Imper.).

جُدَّایِیَ دَ مَا ہِہَ زَرَّہَ کَا ہَمْسِیَ چَارَ
لَکَہَ بَارِثِیَ ہِہَ تَارَرِ بَا ہِہَ دَرَّاجَ کَا

Separation treats my heart so, as the falcon treats the black partridge or wood-cock. *Xuṣṣh'al* (Gulsh. II, p. 34, 2).

کَہَ کَرَمَ لَاسَ وَ تَسْتِ مِی نِشْتَه قَلَنْدَرِہِمَ
کَنَرِہَ مَا ہِہَ دُنْیَا وَ بَارَزَہَ کُرَّ

What shall I do? I have no hands, I am a Qalandar, as if I had lost the whole world at play. *Xuṣṣh'al* (Gulsh. II, p. 49, 1).

3) Conditional.

کَہَ kah, if.

مَکَرِہَ magari, if not, except.

کَہَ دَ بِنِکَلِیَو دَ دِہَدَن مِیْنَه کُنَاہَ دَہَ
سَکَہَ خُوشَحَالِ خَتَکَہ دَرَسْتِ عُمَرِ جَنَابَتِ کَا

If love of meeting with the fair ones is sin, then *Xuṣṣh'al*, the *Xaṭak*, commits sin all his life-long.

Xuṣṣh'al (Gulsh. II, p. 35, 2).

زَہَ خَوَاجَہَ مُحَمَّدَ تَمَامَ ہِہَ کُنَاہَ دُوبِہِمَ
مَکَرِہَ دَ مِی کَاوِی خُدَایِ لَہَ دِی دَرِیَابِ

I *Xavājah Muh'ammad* am quite drowned in sin, if God do not draw me out from this ocean.

Xavājah Muh'ammad (Gulsh. II, p. 106, 1).

4) Concessive.

که kah, although.

$$\left. \begin{array}{l} \text{که هَرخَوُ kah harṭō} \\ \text{هَرخَوُ harṭō} \end{array} \right\} \text{as much as; though.}$$

اگرچه agarčeh, (اگرکه agarkeh) though (Pers.).

نَ خَتَکُو سِیِّیِ بَہْتَر تَر یُوسُفِزِیو

کَہ خَتَک دِی قَم ۛہ خَوِی تَر سِیِّیِ بی کَار

The dogs of the Xataks are better than the Yusufzīs, though the Xataks also are in temper more lazy than dogs.

Xush'al (Gulsh. II, 71).

کَہ هَرخَوُ بَہ خَندِیدَنَہ قَم کَہ شَرَم مُوسِیدَنَہ

ۛہ خَندَا کِیسی عَاجَب وِیَر شِی کَہ دَانَا سَرِی دِر خَیَر شِی

Though she used to laugh and also to smile out of modesty, In her laughter a wonderful grief is expressed, if a wise man looks upon her. Yusuf and Zulaiṣā (Dorn, Chrest. p. 217).

5) Final and Consecutive.

چه čeh *), that, so that, in order that.

چه نہ čeh nah, so that not, lest.

وَر شَہ مَالِکَہ ۛہ بَہَا رَاوِہ چَہ بَدَرَسْمِی وُ نَہ شِی

Go, bring salt for money, lest it become a bad custom.

Gulistān (Gulsh. I, p. 174).

*) Instead of چه the Persian که (which is etymologically identical with چه) is also sometimes used, especially in poetry.

6) Causal.

چہ čeh, (because), as (Lat. quum, quoniam).

تَر اَوَس کَوِی ہِہ سَتَرکُو تَوَرُو چہ مُلک بُی وُنیو شَاعَانُو نَوَرُو

Until now he looks with his black eyes, because (as) his kingdom was taken by other kings. Gulistān (Gulsh. I, p. 154).

IV. Interjections.

§. 177.

Besides the proper interjections the Paštō uses also some adverbs and substantives as interjections. The most common of them are:

آخ āχ āχ } well! well done!
آخیں āχē }

آری ārē, yes.

آفرین āfarīn, well done! bravo!

اَلْغِیَاث al-yiāth, alas!

او ō } oh! hollo!
ای ai }
ایا ayā }

تَوَبَہ tōbah, for shame! fy! تَوَبَہ لَہ , fy upon!

جِگِی jigī jigī, o dear!

چِخ čix } begone! away!
چِخَہ čixah }
چِخِہ čixē }

خَوُ xō, certainly.

خَيْرَ xair, well (but always with a certain restriction and therefore often in the sense of a polite negation).

دَرَبَعِ darēya (or drēya), alas! lack-a-day!

سَخِ sax, blessed! happy! (سَخِ happiness of).

شَابَاسِ šābās, well done! bravo!

زَوُ žō, (oath) by, as: خُدَايِ زَوُ, by God; دِهَ تَا زَوُ, by thee (I swear by thee), or: زَهَ دِهَ تَا زَوُ, I swear by thee.

کَشَکِ kāske (or کَشَکِ), would to God that!

نَهَ nah, no.

وَاهِ vāh vāh, very well! excellent!

وَايِ vāe, alas!

هَای hāe	} alas! woe!
هَای هَوِی hāe hūe	

هَوُ hō, yes.

هَهَ hah, indeed, really!

هَی هَی hai hai, alas! dear!

زَهَ خَوَاجَه مُحَمَّد مَرَمِ غِلَاجِ مِی کَانَدِئِی

جِکِی جِکِی طَبِیبَانِ اَلْغِیَاثِ

I Xavājah Muh'ammad die, give me a medicine, o ye dear physicians! alas! Xavājah Muh'ammad (Gulsh. II, p. 107, 2).

سَخِ دَ عَارِفَانِ چِهَ دَ یَارِ دِهَ یَادِ مَشْغُولِ بَی

Happy are the knowing ones (= Sūfis), who are occupied with the remembrance of their friend. Idem. (Gulsh. II, p. 118, 2).

چه تر خان به تا مین دم زه خوشحال ختک دږ

That I love thee more than myself, I Xušh'al, the Xataḡ, swear it.

The Syntax.

We divide the Syntax into two parts, the analytical and synthetical. The analytical part describes the use and construction of the several members of a sentence, the synthetical their conjunction to a sentence or sentences.

I. The Analytical part.

I. The noun.

§. 178.

1) On the noun generally.

The Paštō is possessed neither of a definite nor indefinite article and the noun may therefore be, according to its position in the sentence, definite or indefinite; only proper names or such specific nouns, as sun, moon etc. are definite by themselves. If a generic noun is to be rendered indefinite, the numeral adjective 'one' is put before it, as: **دو سړی**, a man (who is not nearer described or mentioned before).

دو بادشاه به کښتی کښی ناست وه دو مرتی عجمی هم ور سره به
خدمت حاضر وه

One king sat in a boat, a Persian slave also was present with him in his service.

§. 179.

2) On the use of the gender.

The Paštō uses only two genders, the masculine and feminine. With reference to the use of these genders it is to be noticed:

1) Substantives, which denote inanimate objects, often use both genders; in this case the masculine implies the idea of greatness, the feminine that of smallness of the object, as: **داند** *ḍand* m., a (large) pond, **داندځه** *ḍandāh*, f., a (somewhat smaller) pond.

2) With reference to the lower species of animals the feminine is often used to express the generic idea, as: **پشو** *s. f.*, cat (generally), **کوتره** *kautarāh*, s. f., pigeon, **بيړو** *bizō*, s. f., monkey.

3) The masculine of adjectives and participles is often used in the sense of a neuter (or impersonally).

د ځوانۍ نه چه څه آړي يا ټي ويږي

نه ليدنه نه آړيدنه شي په پيري کښي

It is youth, where thou hearest and seeest something, it is not heard nor seen (= one cannot hear etc.) in old age.

Rah'mān (Gulsh. II, p. 20, 2).

The adjective in the masculine (= neuter) may therefore, like a substantive, subordinate another noun, as:

آمد شد ټي تر صبا هم گرندۍ دۍ

تڅبره مې کړه ن دور گرم و سرد

Their coming and going is swifter than the morning breeze; I have experienced the warm and cold of the time. Ašraf ḡān (Gulsh. II, p. 155, 2).

Also the Plural of masc. adjectives is now and then used in the sense of a neuter, especially when a plurality is implied, as:

مُهَيَّا وَرَ تَه هَر خَه دُو چِه دَ دَه وَوَد بَل نَه دُو

All was prepared for him, what he had, another had not.
Yusuf and Zulaikā (Dorn, p. 174).

تَر صُورَتِ بِي دَ سِيرَتِ خُوبِي أَفْصَل دَه

تَر ظَاهِرِ بِي دَ بَاطِنِ خَوَاوَه پَسِيَارِ دِي

The beauty of her conduct is more excellent than that of her body, the sweet (things) of (her) heart are more than those of (her) appearance (= body). *Xuṣṣ'āl* (Gulsh. II, p. 84, 3).

4) Also the feminine of adjectives and participles, as well in the Singular as in the Plural, is used in the sense of a neuter, in which case چَار (or Plur. چَارِ), thing, affair is to be supplied.

وَبِي وَبَل يَه مَا لَازِمَه دَه چِه لَه تَا نَه بَيْتَسَمَا مُوَمَمِ أَو تَه مَا لَه رَاخِي

He said, it is necessary for me, that I obtain baptism from thee, and thou comest to me. *Matth.* 3, 14.

نَادَانَانِ بِي غَمَه خُوبِ يَه قَرَاغَتِ كَا

يَه هَوِشِيَارُو بَانَدِ رَاشِي صِل دُشَوَارِ

The ignorant sleep without grief in rest, on the intelligent come hundred difficult (affairs). *Xuṣṣ'āl* (Gulsh. II, p. 43, 1).

دَ خَانَ سَرَه بِي هَم كِرِ دَ بَهْرَامِ سَرَه بِي هَم كِرِ*)

He had connexion with the *Xān* and also with *Bahrām*.
Tārīḫ-i murassas (Gulsh. I, p. 50).

§. 180.

3) On the use of number.

1) Nouns, which are borrowed from the Arabic and which are in the so-called broken Plural, may in *Paštō* be constructed

*) Supply: چَارِ, he had dealings with. —

as Singulars or Plurals. The broken Plural مَلَائِكَة, angels, (Sing. مَلَكَة) retains the fem. gender, though the fem. termination be dropped.

خَو كَال خَشَى دِه فَرَاغَت دِه كَابِل تِير كِرِه دَوْلَتَمَنَد شَوْل مَال تَبِي دِه
شَه اولاد تَبِي دِه شَه

The Xašīs passed some years in rest in Kābul, they grew wealthy, their property increased much and their children became numerous. Tārīḫ-i murassas (Gulsh. I, p. 6).

When the broken Plurals are put in the Formative, they usually take the Plural Formative affix وَ, as:

بَيْتُ الْمَالِ لُقْمَةٌ دَ مَسَاكِينُو دَه نَه طَعْمَةٌ دَ أَخَوَانُو شَيْاطِينُو

The treasury is the morsel of the poor and not the food of the devil's brothers. Gulistān (Gulsh. I, p. 166).

2) The Plural جَانَان has, as in Persian, a Singular signification, friend, from which even a feminine جَانَانَه, female friend, sweetheart, is again derived, as if it were a Singular.

3) A number of nouns imply a plurality and are therefore constructed as Plurals, without taking a Plural termination in the Nominative, but in the Formative they always take the Formative affix وَ, as: زَهْرُو poison, دَ زَهْرُو. Some proper names of nations, tribes etc. are also treated as Singulars and Plurals, as: خَتَاك خَتَاك, a Xataḳ and Xataḳs, مُغَل, a Muḡal and Muḡals, etc.

§. 181.

4) On the use of the cases.

a) The Nominative.

1) The Nominative is used, instead of the Genitive, as apposition, if a part of a whole is to be designated, as: دَو خَاغَتِي
دَوْبَه, a drop (of) water. Similarly to nouns, which denote a

number, measure, weight, kind, species etc., the nearer definition is coordinated in the same case as apposition; e. g.

چه دَوَه کَاسَه اَوَبَه چَمَاجَه شَوَنبَلِی دِی

دَ فَعِیر کَوَه هَلَمَه اَکَوَه شِی سَیِیَنَه

When there is a cup of water and a spoonful of buttermilk, it becomes in the house of the poor a white pap. *Gulistān* (*Gulsh.* I, p. 183).

دَهْوَ دَ خَآن صُرُور دِی کَرِی بَوَه

کَه دَوَه دِر کَوَه شَرِی دِی یَا کَرَبَاس

Thou must needs cover thyself, though it be (only) two or three yards of a blanket or of linen. *Xavājah Muḥammad* (*Gulsh.* II, p. 111, 2).

دَه شِکَنَاجَه کِی دِی رَا بَنِکَه دَه اَنَوَاعُو عِدَا بُنُو دِی مَر کَر

He stretched him on the rack and killed him by different kinds of tortures. *Gulistān* (*Gulsh.* I, p. 174).

2) The Nominative (or absolute case) is also used to express duration of time (how long?) as well as the point of time (when?). In a similar sense *خَای* place, with a demonstrative pronoun is used (without a preposition), as: *دِی خَای*, in this place, here (Persian likewise *اینجا*); so also: *دَوَا دِه لَوَرِیَه*, on both sides.

سَیَو اَوَه پَیِرِی دِی هَسِی بَادِشَاهِی دَه

چَه دَه دَوِی دَوِی دِرَسَت خَلَف وَ حَیْرَان

Six (or) seven generations endured their kingly rule, that all the people were amazed at them. *Xuṣṣ'āl* (*Gulsh.* II, p. 51, 3).

قَصَا هَعَه کَال بَارَان دَ پَشْکَال وَ شَه

By chance that year rain fell in July — August*).

Tārīx-i murassas (*Gulsh.* I, p. 5).

*) On *پَشْکَال* see App. I.

وَقْتُ دَ غَابَتِ آتَمَه وَرَغ بِكَار تَه وَوَلَن شَه

At the time of the forenoon, on the eighth day, he went out for hunting. Bahrām, V. 55.

3) The Paštō uses the Nominative absolute in the same sense as the Latin uses the Ablative absolute.

a) With the Nominative a participle perfect*) is connected and the sentence thus formed loosely subordinated to the main sentence. E. g.

تَه مَحْنَت مِي يَو رِيَاض جَوَر گَا تَه دَهَر

لَا مِي کُل بُوِي کَرِي تَه حِيَنِي سَوَا شَوَم

With labour I had laid out a garden in the world; the rose not yet having been smelled by me, I was separated from it.

Xuṣh'āl (Gulsh. II, p. 159, 3).

زَه بِي غَم خُوب کَرَم تَه پَاسْتَه بَالِين سَرِيَنِي

پَرِيَوَاتَه تَه کُور کَبِي چَه خَمَا رَوَقَم بَالِين

Shall I sleep without grief, the head being placed on a soft cushion, after my bed-fellows have fallen into the grave?

Xuṣh'āl (Gulsh. II, p. 52, 3).

کَلَه رَوِي کَلَمِي ذَهَنِي کَلَه مَوَر تَر حَلَقَه دَک

Sometimes he is hungry, the entrails being fastened together, sometimes he is satiated full up to the throat. H'amīd (Gulsh. II, p. 93, 3).

b) An adjective also may be joined with the Nominative absolute and the subordinate sentence thus formed may be translated by: „with“. E. g.

دَ نَهَمَت لَه غَم هِرَوَت دَم سَتَرکِي پَتِي

زَه لَه شَرَم چَا تَه غَمپ کَنَلِي تَه شَم

Out of grief at the calumny I am prostrate, the eyes shut (= with closed eyes); out of shame I cannot openly look at any one. Xavājah Muḥammad (Gulsh. II, p. 114, 4).

*) The participle preterite (in the Aorist, with the prefix دَ) is also now and then used.

اوس قَمَه دَر تَوَرُو خَاوَرُو كَهِي دَرَاتَه دِي
چِه كَهِي دَكِرَمِي سَوَارَه دُو دَر آسُونَه

Now all are prostrate on the black dust, who (with) crooked turbans were riding upon horses. Idem (Gulsh. II, p. 115, 8).

c) A substantive (without an accompanying participle or adjective) may be put in the Nominative absolute, but this is rather to be considered as an elliptical sentence.

قَرِسْتَم چِه دِه مَآ كَا قَمَه رَوَا دِي
خَو تَو كَل دِ مَسْتَه وَ دَرِي مَخ رَا ت

Every oppression, which she inflicts upon me, is proper, certainly, once the drunken one should stand, the face (turned) towards me. Ašraf ḡān (Gulsh. II, p. 154, 2).

بِهَكِه نَخْجَام دِهَزَه دِه لَاس مَخ وَ كَوَر تَه رَوَانَه شَوَه

The wife of the barber, the nose in her hand, the face towards her house, went away. Kalīlah ō Damanah (Gulsh. I, p. 113).

§. 182.

b) The Accusative.

The Accusative is outwardly not differing from the Nominative and can only be known from the signification of the verb. Verbs signifying: to make, to choose etc. may govern a double Accusative, one referring to the object and the other to the predicate, as:

زَوَر دِ لَوَانَه بِيَهَكِه تَه كَا كَه بِي كَانِدِ
فِكِر بَوَنَه چِه تَه بِنَه حَايَه دِي بَارِ

An old man should not make a young woman his wife, and if he make her (his wife), he must take care, that she be from a good house at least. Xušh'al (Gulsh. II, p. 41, 2).

c) The Instrumental.

1) The Instrumental is referred to persons and things, by which an action is done. It is usually connected with the past tenses of transitive and causal verbs, but also with intransitive verbs (of a passive signification) through all tenses.

فِرَاقَ هَرَجَرَتِه لَنَبِي دِي لَكِيدَلِي
لَكِه لُونَد لَرَكِي يَه اَوَر مَبِي خُو زَار

By separation everywhere flames are applied; how long wilt thou wail like damp wood thrown into the fire? *Xuṣh'āl* (Gulsh. II, p. 43, 2).

کِه دَ باز غَنَدِ مِي کَنَبَت يَه غَرُونُو کِيرِي
بَنکَار مِي قَم شَوِي بَنَایَسْتِه زَرَكِي تَمِين

Now and then I wander about in the hills like a hawk, beautiful and precious partridges were also made my prey. *Xuṣh'āl* (Gulsh. II, p. 54, 2).

2) The Instrumental is also now and then used to express time generally, as: *وَرخُو شِيُو*, by days and nights.

تَر دَا هَسِي عُمَر کِه عُمَر بَهْتَر دِي
چِه تِيرِيرِي وَرَخُو شِيُو يَه جِگَر خُون

Better is death than such a life, which is passed, days and nights blood (being) in the liver. *Xuṣh'āl* (Gulsh. II, p. 52, 2).

d) The Genitive.

1) As regards the position of the Genitive, it is usually placed before the governing noun, though it may also follow it.

چِه اُمِيد يَه عِمَارَت دِ دِ دُنْيَا کَا دِ کَاغَد يَه کِبَهْتِي سِير دِ دَرِيَا کَا

He who puts his hope on the fabric of this world, makes a journey of the sea in a boat of paper. *Rah'mān* (Gulsh. II, p. 20, 4).

2) The Genitive expresses possession, ownership.

چَا مِی نُوْم رَا قَه وَآ نَه خِسْت چِه دَ چَا دِی

مَنَارِی مِی دِیْرِی وَ لِبِی وَ لَازِ

Many towers I have seen standing, nobody has mentioned their name to me, whose they are. *Xuṣṣh'al* (*Gulsh.* II, p. 43, 2).

تَا وَ چِه غَم مَه کَرِه نُوْر زَه سَتَا مَه تَه دَ مَآ

Thou saidst: do not grieve any more, I am thine and thou art mine. *Xuṣṣh'al* (*Gulsh.* II, p. 34, 4).

3) The substantive verb joined with the Genitive expresses different relations:

a) a quality may thereby be expressed, سَرِی a man, being supplied as governing noun to the Genitive; e. g.

تُرَانِی خَو دَ جَنَجَالِ دِی دَ پَرَخَاش

دَرُوغَتَرَن سَوُگَنَد خَوَارَه بُهْتَان تَرَاش

The *Turānīs* are indeed (men) of strife and war, lying, swearers, slanderers. *Xuṣṣh'al* (*Gulsh.* II, p. 46, 3).

کَنَاهِ کَار خَوَاجَه مُحَمَّد لَه خِیَلَه مِیْنَه وَر کَرِه

چِه هَمِیْش دِی سَتَا دَ دِکَرَن تَنَّا حَافِظ

Give to the sinful *Xavājah Muh'ammad* thy own love, that he may always be (a man) of thy remembrance and praise*), o preserver! *Xavājah Muh'ammad* (*Gulsh.* II, p. 113, 2).

b) According to the context کَار, work, business or خَیْر, thing, may also be supplied as governing noun, if the Genitive refer to inanimate objects.

شُدَنِی دَر بَانَد وَ شَوُ کَه دَ کَک وَه کَه دَ لَک

What was to happen has happened to thee, whether it was (a matter) of a straw or of a hundred thousand. *H'amīd* (*Gulsh.* II, p. 93, 3).

*) I. e.: that he may always be occupied with.

قَرَّةٌ غَارَ لَهْ خَيْلَهْ وَقَتَّ سَرَهْ زَيْبِ كَا
سَيِّمِ دِيهِنَتَهْ نَهْ دِي دَ غُنْبَرِي دَ غَرَمِي

Every thing agrees well with its own time, white hair is not (the thing of = does not agree with) a side-lock and a top-knot. H'amīd (Gulsh. II, p. 142, 2).

4) The Genitive expresses the material, of which any thing consists or is made; e. g.

دَك دَ زَهْرُو كِرْزَوِي دَ زَرُو طَاس

She passes round a golden cup full of poison.

Xavājah Muh'ammad (Gulsh. II, p. 111, 2).

5) The Genitive may be either a subjective or objective Genitive, that is, it may either express the object, that is acting or to which any thing belongs, or it may express the passive object, to which the action is referring.

تَوِي هَلَك دَ مِصْرَوَايَهْ وَلَا رُو دَ نِيلَهْ غَايَهْ

All, the great and little of Egypt stood on the bank of the Nile.

Yusuf and Zulaikā (Dorn, Chrest. p. 214).

نَهْ لَهْ مَا دَ مِيهِي خَوِي حِي دَ بُتَانُو
نَهْ دَ جَوَر دَ جَفَا رَسْم لَهْ دَوِي لَار

Neither passes from me the disposition of love to the idols (= fair ones), nor has the habit of tyranny and oppression gone from them (left them). Xušh'al (Gulsh. II, p. 84, 3).

6) A number of adjectives is constructed with the Genitive (or, according to §. 174, 17, with the Ablative), such as: دَك دَ, full of, دَ, مِثَالِي, equal to, دَ, مُتَنَاسِب, becoming, conformable to, دَ, مُوَافِق, according to, دَ, مِثَالِي, agreeable to, دَ, بَرَابَر, equal to, etc.

§. 185.

e) The Dative.

1) The idea of the Dative is expressed by different prefixes and postfixes, as shown already in §. 65, 5*). The prefix و, without following تَه or وَتَه, is now-a-day antiquated and only found in poetry.

چِه سَرِی وَ بَل غَه وَرَكَه بِیَا بُیِ آخِلِی
تَه خَو خُدایِ بُیِ بِیَرَتَه نَه آخِلِی دَانَه

If a man gives any thing to another, he takes it again; thou indeed art God and doest not take back (thy) gift. Xavājah Muh'ammad (Gulsh. II, p. 118, 1).

Besides the usual signification of the Dative the following special applications of it are to be noticed:

2) The Dative expresses a relation to the remote object, which may be translated by: to, for, at; e. g.

حَاجَت نَه لَرِی دَ نَوُر چَا وَ یَار بُیِ تَه
لَه هَهو سَرَه چِه یَار دَی رَب خُمَا

Those, with whom my Lord is friend, do not stand in need of (have no necessity for) the friendship of others. Rah'mān (Gulsh. II, p. 3, 1).

زَه وَ زَاهِدَانَو حَیْرَانِ یَم دَوِی وَ مَا تَه

I am amazed at the hermits and they at me. Rah'mān.

دَ وِیشتَلِی وَ صِیَحَت وَتَه اُمِیدِ شِی
دَ بِرَقَار چِه غَه کِمِی وَشِی لَه رِیَمَ

*) When the Dative is immediately followed by a Genitive, the Dative postfixes may be placed after the Genitive, as: مَرَعَانَو دَ قَوَا لَرَه جَالِی شَتَه, the birds of the air have nests (Matth. 8, 20).

There is hope for the recovery of a wounded, if the matter flows a little less from the wound*). *Xuṣṣh'al* (Gulsh. II, p. 50, 2).

The Dative expresses therefore the direction to a place, as:

آدم خیلو سره زه ډه تیراڅه راغلم
نور رخصت وړ کړی و خور ډه زړه خوړیږي

With the *Ādam-χēlīs* I came to the *Tīrāh*; then they (the *Ādam χēlī* maids) were dismissed (by me)**) to *Xvařāh*, hurt in the heart. *Xuṣṣh'al* (Gulsh. II, p. 54, 2).

3) The Dative is often to be taken as *Dativus commodi*: for, for the sake of, on account of.

بادشاه د هغه له خون تیر شه وزیر ته ټی مغاف کړ

The king spared his blood and pardoned him for the sake of the *Vazīr*. *Gulistān* (Gulsh. I, p. 158).

توره چا وته ترم چه زه ملنک شوم

For whose sake should I gird on the sword, as I have become a *faqīr*? *Xuṣṣh'al* (Gulsh. II, p. 68, 2).

4) The Dative is now and then used to express a point of time, as: شپې ته, towards night, at nightfall (*Hindūstānī* likewise (رات کو).

زاهد وړاند روان شه شپې ته یوه بهر ته ورسیده

The hermit went on; towards night he came to a town.
Kalīlah ō Damanah (Gulsh. I, p. 111).

Note. On the use of the Ablative, which is expressed by the prefixes *له* and *تر*, see §. 174, 17. 7. On the Locative, which is circumscribed by the prefix *ډه* — *کښی*, etc., see §. 174, 6.

*) Literally: if a diminution is made from the matter of the wound.

**) The text is no doubt defective; it should be read: etc. نور می.

§. 186.

f) The Vocative.



When a noun is compounded with another (either by means of the Pers. *يَايِ إِصَافَت* or by the copula *وَ*) final a or ah (the sign of the Vocative) is only added to the latter noun, as:

اَيَّ جَانِ مَن دَ خُودِ كَرَدَه خَه تَدْبِيرِ دَوِي

O my soul, what advice is there for what one has done himself?
Kalilah *وَ* Damanah (Gulsh. I, p. 110).

§. 187.

II. Comparison of (adjectives and of) whole sentences.

The way, in which the comparison of adjectives is circumscribed, has been already shown in §. 93. Here we have to add, how the comparison is expressed, which does not refer to a single object in the sentence, but to the whole sentence. This is done in a twofold way: the sentence, which is to be compared with another, is either subordinated to the main sentence by means of the conjunction *چِه*, that, the comparison itself being already expressed in the main sentence by *تَرِ قَهَقَه*, before that, that —; or the comparison is expressed by coordinating the sentence to be compared to the other sentence, the difference between both sentences being pointed out by rendering the second (coordinate) sentence negative. E. g.

تَرِ قَهَقَه چِه خَشَكِ طَيِّبَتِ دَ سَاحِلِ وَيَنَمِ

لَكَه مَوَّجِ آوَارَه چِه دَرِيَا خَوَسِ يَمِ

I like it better wandering about the ocean like a wave than that I see the dry ground of the shore*). Kāzim ḡān ṣaidā (Gulsh. II, p. 141, 3).

*) Literally: Wandering on the ocean, like a wave, I am happy before that (*تَرِ قَهَقَه*), that I see etc.

بَو نَفَس دَ خُدَايِ بِه يَاد كِهِي اَوَّلِي تَر دَو
نَه دَ دَرَسْت جَهَان دَوَلْت بِه دَا دُنْيَا

One breath in remembrance of God is better — not the wealth of the whole world in this world (i. e. is better than —). Rah'mān (Gulsh. II, p. 7, 2).

زَهْر بِه دِي چِه بِه صَلَاح بِه صَلَاح دِي
نَه شَكْرِي بِه فِتْنَه وَ بِه غُرْعَا

Good is poison, which may be (joined) with peace and concord — not sugar with sedition and uproar. (i. e. Better is poison — than). Rah'mān (Gulsh. II, p. 6).

§. 188.

III. Construction of the Numerals.

1) When a numeral (above one) is joined with a masc. noun denoting an animate object, the noun is usually put in the Plural, but it may also remain in the Singular.

بِه خِيَل كَوْر كِهِي بِه دَوَه وَرَوَه سَرَه نَه دِي
چِه بِه زَوَه كِهِي فِتْنِي نَه كِرِي هَوَارِ*)

In their own house there will not be two brothers together, who have not in their hearts a thousand quarrels. Xuš'al (Gulsh. II, p. 43, 1).

دَ عِيَسَى دَوَلَس زَوِي دَو

Isā had eleven sons. Tārīḫ-i murassas (Gulsh. I, p. 5).

Such nouns, as are collective, remain unchanged in the Nom. Plural.

*) هَوَارِ, for the sake of the rhyme, instead of هَوَارِ.

خَلَوْدِیَسْت زَرَّهٗ مُغَلَّ شَوَّل تَارَهٗ تَار

Forty thousand Muzals were scattered to the wind.

Xuṣh'al (Gulsh. II, p. 71).

Other masc. nouns, which denote inanimate objects, are either put in the Plural or they take the Plural termination ah (a), when ending in a consonant, or they remain in the Singular, as:

هَهٗ كَالُوَفَهٗ or: لَسْ كَال: لَسْ, ten years, هَهٗزَار مَنَهٗ, a thousand maunds.

هَهٗ هَبِیْخ رَنَكْ هَهٗ خَلَاَص نَهٗ شِی لَهٗ مَرَمِی

كَهٗ جَاپِیِر تَر خَانَ اَوِیَا زَرَّهٗ حِجَاب كِر

In no wise wilt thou escape from death, though thou make round about thee seventy thousand screens.

Xavājah Muḥammad (Gulsh. II, p. 110).

2) Fem. nouns, denote they animate or inanimate objects, are, as a rule, put in the Plural; they may remain in the Nominative, even when preceded by a preposition, though it is more according to rule, that after a preposition the Formative (Plural) follow, e. g. هَهٗ هِنَاكْهِ وَرَخِی, five days, هَهٗ هِنَاكْهِ وَرَخِی or هَهٗ هِنَاكْهُ وَرَخُو, in five days. It is seldom the case (and chiefly in poetry), that the Singular of a fem. noun is used with a numeral.

هَهٗ هَغَهٗ اَوَان كِنِیسی زَر رُوپِی وَاجِی نَ یُوسُف زِهَوِی هِنَاكْهِ تَوْرِی شِیِر
تَوْرِی بَهٗ نَ كَالَهٗ هَهٗ سَر هَا نَ قَلِیسی هَهٗ سَر هَهٗ مُوَافِق نَ قِسْمَت بَهٗ
هَهٗ نُوْرِی وَر تَلِی

In that time a thousand Rupees were incumbent (as taxes) on the Yusufzais, five Tōrah (or) six Tōrah*) on the head of a family or on the head of a plough used to come on them, according to the share. Tārīḫ-i murassas (Gulsh. I, p. 18).

نَ هَر كُل قَنَّا صِفَت كَا هَهٗ زَر زَهٗ

هَهٗ دَا بَاغ كِنِیسی چِه غَرَمَا دَهٗ نَ بُلْبُلُو

*) The تَوْرَهٗ is a copper coin worth about one penny.

With a thousand tongues they praise every rose in this garden, when the noise of the nightingales is (raised).

Xuṣṣ'āl (Gulsh. II, p. 55, 3).

3) As regards the use of the ordinals it is to be observed, that in mentioning the years of an aera the cardinals are employed, as in English, but in fixing the month or day the ordinals are made use of.

سَنَ دَ هِجْرَتِ اَتَّصُو پِنَاخَه وَبِشْت وَهُ خَوَرَلَسَم کَال دَ بَايِر دَ کَابُل دَ
فَتَح وَهُ پَه تَسْخِير دَ بَاجَوَر رَاغِي

It was the year of the Hijrah eight hundred and twenty five, the fourteenth year since the conquest of Kābul by Bābar, that he came to the subjugation of Bājaur.

Tārīḫ-i murassaṣ (Gulsh. I, p. 19).

§. 189.

IV. Use of the Pronouns.

1) The personal pronouns.

In connexion with a verb the personal pronouns are only used, when a person is to be rendered pronominent or when a contrast to another person is to be pointed out. But also in the absence of either of these two cases the personal pronoun is put at the beginning of the sentence, when the verb is not immediately following, in order to point out the subject.

تَه خُمَا پَه ژَرَا تَرَم کَرَم نَه تُی
زَه شَوَم سَتَا پَه غَم کَبِي وَرِيت لَکَه نَبِنَه

Thou art not soft nor warm by my wailing, I became roasted by thy grief like roasted grain. H'amīd (Gulsh. II, p. 101, 2).

کَه لَه غَم پَه اَمَان نَه يَم هَر کَر
زَه دَ عِشَق پَه کَار پَشِيْمَان نَه يَم هَر کَر

Though I am never safe from grief, yet I never repent of a love-affair. H'amīd (Gulsh. II, p. 86, 2).

2) Demonstrative pronouns.

Their signification and use has already been generally treated in §. 103; here it is to be added, that the demonstrative pronouns may also be used in a local sense, e. g.

پانوسړی نه شول چه دا کړزی دام وند دی

Men were not left, those who walk here about, are wild beasts. *Xuṣh'al* (*Gulsh.* II, p. 40, 2).

چه زه کړم هغه ده شی هغه ملک هغه عالم دی

What I do, that does not come to pass, (and yet) there is the country, there is the people (i. e. country and people are the same). *Idem* (*Gulsh.* II, p. 68, 4).

3) Interrogative pronouns.

These are employed not only in direct but also in indirect questions, as:

څو قوت د د عذاب دی را ته وایم

Tell me, how much strength thou hast to endure torment?
Xavājah Muḥammad (*Gulsh.* II, p. 111).

When څه what? is repeated in an interrogatory sentence, it is implied thereby, that there is no real difference between the two questions, as:

څه وبت و ته سجده څه و دنیا ته

بت پرست دی دوستار د د دنیا

What is bowing down to an idol, what to the world? the worshipper of this world is an idol-worshipper.

Rah'mān (*Gulsh.* II, p. 9, 2).

4) The relative pronoun.

The relative pronoun only indicates the relation and the number and case, in which the relative should logically stand, must be taken up by a following personal pronoun (usually the pronominal suffix ځی), except when the relative is in the Nominative.

چه وفا ور ځانته نه وي سرى نښته
تر هغه نه په وفا کښى بهتر سيمى دى

With whom there is not fidelity *), he is no man, better than he is a dog by his fidelity. *Xuṣh'āl* (Gulsh. II, p. 66, 2).

چه ټي علم فتر نه وي ځنى نښته

Flee from him who has no science nor skill. *Ibidem*.

More rarely the relative is taken up by a following demonstrative, as:

په شپه د معراج و رڼم پر هسى قوم باډد چه مځونه دوتى شوکول
په نوکون

In the night of the ascent I came to such a people, who scratched their faces with (their) nails.

Favāid uš-šarīsāh (Gulsh. I, p. 58).

As regards the position of the relative it is to be observed, that it occasionally precedes the noun, to which it refers (like in Latin), instead of following it; e. g.

د خوشحال چه سراى اوتاک وه واره تير شه

Hear, (that) which was the residence and abode of *Xuṣh'āl*, has passed away. *Xuṣh'āl* (Gulsh. II, p. 57, 1).

An attraction of the preceding noun or pronoun by the relative is occasionally met with in *Paštō*, the noun or pronoun being put in the same case, in which the relative is or ought to be, as:

په شيرينو اوبو جمع ډير عالم ښى

نه هغه اوبه چه تلخ وي يا شورى

At sweet waters much people collect, not (at) those waters, which are bitter or brackish. *Gulistān* (Gulsh. I, p. 166).

علمادو چه به چا ته نصيحت کاوه بد به ټي منل

The *Ulamā*, who used to admonish any, were ill attended to by them. *Tārīḡ-i murassaṣ* (Gulsh. I, p. 19).

*) I. e. Who is not faithful.

5) The Reflexive.

a) The Paštō is not possessed of a reflexive pronoun, but circumscribes it by خان *dān*, soul. It always refers to the subject of the sentence and remains in the Singular, though the subject may be in the Plural.

خان ته بڼه وائی بڼه نه کړ

Thou speakest well to thyself, (but) doest not act well.
Xuš'al (Gulsh. II, 85, 2).

لکه دوی کا خپله قصد د خان په وینو

پو په بل کله آخته فسی لیوان دی

As those seek amongst themselves their own blood, so not (even) wolves are rushing at each other.

Ašraf xān (Gulsh. II, p. 162).

In a sentence with an active or causal verb in the past tense خان may also be referred to the agent (the logical subject) in the Instrumental, as:

دی په غمرون آواز سره و خان ته و بلله

By her (دی) she was called to herself with a pitiful voice,

i. e. she called her to herself etc.

Kalīlah o Damanah (Gulsh. I, p. 112).

b) The Paštō is on the other hand possessed of a reflexive adjective, خپل *xpal*, self, own, which may be joined with خان, as: خان خپل one's own soul or person, or in person, personally, but with a personal pronoun the adverbial expression په خپله is generally used, as: زه په خپله, I by myself (= I myself). خپل when connected with a substantive is usually translated by the corresponding possessive pronoun; like خان it always refers to the subject of the sentence.

په دا وټت چه مړی په غم په اندوه کړفتار دی خپل ګان به و نه
ته عرض کړم

At this time, when the lion is sunk in grief and anxiety,
I shall personally speak to him.

Kalīlah ō Damanah (Gulsh. I, p. 98).

سآتل او خرڅول قی را ته و وانه څه رتک بهه چه سنا ویل د خپل
روژکار دستور العمل کړم

Tell me, how the keeping and spending of it must be made,
that I may make thy words the rule of my livelihood.

Kalīlah ō Damanah (Gulsh. I, p. 88).

When the accent is laid on خپل, it may be intensified by
the addition of a possessive pronoun or a pronominal suffix; in
this case خپل must be translated by 'own'.

که د نه نه د خپل مخ څه چرکین
آینه ځما د زړه نه زکین

If the look of thy own face is not dirty, the mirror of my
heart is not rusty either. ʿAbd-ul-qādir ḡān (Gulsh. II, p. 198, 1).

Now and then خپل is not referred to the subject of the
sentence but to the remote object (Dative) of it.

هر څوک چه خدای تعالی آزاروی د مخلوق د زړه بهه کولو دپاره
حق تعالی هم هغه مخلوق پر و کماري چه مکافات د خپل کړنار
ور ښکاره کا

Every one, who offends God the most high, in order to please
the heart of a creature, God the most high commissions that very
creature on him, that it should manifest to him the retribution
for his own deed. Gulistān (Gulsh. I, p. 174).

خپل is also used in general, without being referred to a special
subject or object, as:

كَاهْ دَ نَوْرُو رَضَا بَوِيَهْ كَهِي خَيْلَهْ ڤَهْ كَارَنَهْ دَهْ هَمِيَشَهْ خَيْلَهْ رَضَا

Sometimes the will of others must be attended to, sometimes one's own; one's own will is not always of use.

Rah'mān (Gulsh. II, p. 7, 1).

In the Plural خَيْل signifies 'one's own people'.

عَاقِبَتِ هَعَهْ سَرْدَارِ شِي مُرْدَارِ ڤَانِي

ڇَهْ ٻِي نَسْ دَ خَيْلُو بَدُو تَهْ لِيَوَالِ كَا

At last that chieftain will remain a carcass, whose belly is hankering after the injuries of his own people.

H'amīd (Gulsh. II, p. 94, 3).

V. The Verb.

§. 190.

1) The Infinitive and its construction.

a) The Infinitive is always constructed as a Plural; as regards its signification it coincides with the verbal noun ending in *ah* (§. 12)* and partly with that ending in *anāh* (§. 13), being originally itself a verbal noun (§. 14), as: لِيَدَلِ *lid-al*, the seeing (sight), to see, تَلَلِ *tl-al*, the going, to go.

خُوشَامْدُونَهْ ٻِي دَهْ كُولِ بَرَامِدِ وَدَلِ هَوَمَرِ نَهْ كُولِ

They told him flatteries and did never tell him any thing disagreeable **). Kalīlah ō Damanah (Gulsh. I, p. 90).

تَنَدِ ڤَهْ وَقْتِ دَ تَرِيَدُولُو سُسْتِ ڤَهْ وَقْتِ دَ سَوِيَدَلُو

Sharp (were the horses) at the time of making (them) jump, slow at the time of riding.

Yusuf and Zulaiḡā (Dorn, Chrest. p. 205).

*) In the Formative both nouns may be alike, as the termination *al* may be dropped in the Formative; see §. 14.

**) Literally: disagreeable speaking they never made.

b) To the Infinitive the object (and with intrans. verbs the predicate) is subordinated in the same way, as this is the case with the finite verb, provided the Infinitive stand in the Nominative *). E. g.

په هغه لار قدم کښيښتول چه حد او پايان ټي معلوم نه دي او په
قسي درياب کښي ځان اچول چه نښکي او بدې ټي ښکاره نه ده
کار نه هاکلانو نه دي

To put (= the putting of) the step on that road, the limit and end of which is not known, and to throw oneself on such a sea, the goodness and badness of which is not manifest, is not the work of the wise. *Kalīlah ō Damanah* (Gulsh. I, p. 96).

هم قسي اوليا کيده**) په کشف کرامات سره نه دي

The being made such saints is not done by revelation and miracles. *Favāid uš-šarīḥ* (Gulsh. I, p. 77).

When the Infinitive is in the Formative (Plural), the object (with active and causal verbs) and the predicate (with intrans. verbs) is put in the same case, which the preposition or postposition requires, but the object may also remain in the Accusative, as with the finite trans. verb.

دهاره نه نوري غورزوولو راغلي دم

I am come to swing the sword. *Matth.* 10, 34.

هيڅ نه ستړکو غورولو خوند ټي نه وي

چه رحمان په ستړکو نه ويښي باران خپل

He (= I) has no liking for opening the eyes, when *Rah'mān* does not see with his eyes his friends.

Rah'mān (Gulsh. II, p. 22, 2).

*) The same rule holds good with reference to the construction of the verbal nouns ending in *āh* and *anāh*, as: مَخ کتنه, seeing the face, غوښي خواړه, eating flesh, etc.

**) کيدل is quite the same as کيده.

بِه دَا هُونَبَرَه مَالَكِه رَادِرَلُو بَه خَه خَرَابِي كِيَوِي

By the bringing (fetching) of so much salt what mischief will be done? *Gulistān* (Gulsh. I, p. 174).

But the object may also be subordinated to the Infinitive (as to a substantive) in the Genitive. This is absolutely necessary, when the object is a pronoun, as otherwise an ambiguity would arise.

پَس دَهَغَه دَن يُوْسُفَزَايِس قَصْد دَن سَوَات دَن آخِسْتَو وَ شَه

After that the Yusufzais made the design to take Svāt (of the taking of Svāt). *Tārīḫ-i murassaṣ* (Gulsh. I, p. 11).

دَن دَه دَن وَزَلُو تُبِي سَبِيحَه بِي فَايْدَه وَ كِرِه

They attempted in vain to kill him.

Gulistān (Gulsh. I, p. 159).

c) The Genitive of the Infinitive with the negation نَه may also express the idea of a Gerundive. When the substantive verb is constructed with the Genitive of the Infinitive, it expresses either a necessity or obligation (the active and causal verbs taking at the same a passive signification) or an ability. The following examples will illustrate this.

نَه دَن شَرَم نَه حَيَا شِي كَه قَرَحُو دَن نَه كِرُو كِرِه كِرِه

Thou art not ashamed nor abashed, though thou practisest that which is not to be done. *H'amīd* (Gulsh. II, p. 86, 1).

حَال دَن سَوِي طَالِع خَه بَيَان كِرِم چَا تَه

لَكِه نَمَر لَحْمَا جَبِين دَن دَن نَاغَلُو

What shall I explain to any one the state of my burned destiny? like the sun my forehead is to be branded *).

Kāzim ḫān (Gulsh. II, p. 143, 2).

*) This refers to the practice of the Afghāns to put a spot on the forehead of those children, who were born in an inauspicious hour, in order to preserve them from evil.

چِه ئى مېنە د بېنە مېخ ھە زىركى نە دى
د قەغۇ مەخۇنە نە دى د كەتۇ

Who have no love in their heart for a fair face, their faces should not be looked at. ʿAbd-ul-Qādir (Gulsh. II, p. 198, 2).

نە ئى كىلىكە تە زېنە د وېلو ۋە نە دا راز د نە د ساقلو ۋە

His tongue was neither able to speak to Kalilah nor was it able to keep this secret from him.

Kalilah o Damanah (Gulsh. I, p. 110).

But the Infinitive by itself (without د) is also used as a Gerundive, as: حَلَالٌ حَلَالٌ تَنْبَرَلُ نَى, the lawful must be considered as lawful. بَوَیْه (adj.) bōyah, it is necessary, is thus often constructed with the Infinitive.

چِه لّا تازە دى زور قوت ئى نېوگى نە دى دَفْع كۆل ئى بَوَیْه

Whilst they are yet green and have not (yet) gained strength, they must be removed. Gulistān (Gulsh. I, p. 156).

Annotation. The verbal noun ending in ʾah (§. 12), which is, as a rule, only used in the Plural, is now and then also constructed as a Singular, as: د نَفَس و چَلْبَدە تە نَظَارە ك, they look at the parting of the breath (Mīrsā ḡān Anṣārī, Gulsh. II, p. 129, 1); كە كُتْبَتَن د نە نە كَسْب كمره عاجز دى, if her husband be unable to follow his occupation (Favā'id uš-šarīḥ Gulsh. I, p. 63).

§. 191.

2) Use of the Participles.

a) The participle present, be it transitive or causal, either subordinates the object in the Accusative or it governs, as a substantive, the Genitive.

شَرْمَ سَانَوْنِي زَر غَوَزُوْنِي شَه
لَه سِيَاهِي نَه سَر بُوِيَه لَه تَا نَه زَر بُوِيَه

Be preserving (thy) honor, be scattering gold! from the soldier the head is required, from thee gold is required.

Gulistān (Gulsh. I, p. 167).

آرَبِدُوْنِي دَ عِيْبَتِ بَه لَه كُنَاهَ هَلَكَه خَلَاصِ شِي چِه دَر زَبَه دِ اِنْكَارِ
دَر فَغَه وَه كَا

The hearer of slander will then become free from guilt, when he upon the tongue (= immediately) denies it.

Favāid uš-šarīḥ (Gulsh. I, p. 59).

b) The participle perfect is now and then used substantively, as:

چِه كُشْتَن كَنِي حَاضِرِ بَد كَرِي حَمِيْدَه
نَشْتَه تَا غُنْدِ بِي شَرْمِ بِي اَنَبِ

As the Lord considers the bad deed as present, o H'amīd, there is no shameless and impudent like thee.

H'amīd (Gulsh. II, p. 79, 1).

سَتَا وِشْتَلِي بَه رُوغِ نَه شِي بِي وَضَالِ
كَه دَارُو لَرَه بِي رَايشِي سِيْنَا

Thy wounded ones will not recover without meeting (with thee), though Sīnā come to administer them medicine.

Xavājah Muh'ammad (Gulsh. II, p. 105, 1).

§. 192.

3) The Imperative.

The Imperative is used as a command and injunction not only to the II. person Singular and Plural, but also to the III. person Singular, when not so much a command, but a wish and ardent desire (chiefly an imprecation) be intended.

بَد كِرْدَارِ خُوِي پَيْدَا مَه شَه لَه مَوَر

حَبَطَه كَانِدِ نَامُوسِ دَ پِلَارِ وَ مَوَر

May not be born a wicked son from a mother! the renown of father and mother he renders abortive.

Rah'mān (Gulsh. II, p. 18, 1).

چِه عِزَّتِ خُرُصَتِ بِي نَه وِي يَه جَهَانِ كِنِي

دَغَه هَسِي رَوَنْدُونِ رُسُوخَه يَه اَوَر

May such a life be consumed in fire, which has no honor nor dignity in the world! Rah'mān (Gulsh. II, p. 17, 3).

§. 198.

4) The Present.

The Present is used to express an action that is going in the present time. When the action is to be represented as lasting or repeating itself or as a general fact, the participle present is joined with the substantive verb.

دَ خَوَاجَه مُحَمَّدِ اُمِيدِ سَتَا يَه كَرَمِ دِي

دَ خَوَابِ طَاقَتِ نَه لَبِي كَه عِتَابِ كِي

The hope of Xavājah Muh'ammad rests on thy benevolence, he cannot answer if thou blamest him.

Xavājah Muh'ammad (Gulsh. II, p. 110, 2).

نَه حَلْمَا دَه نَه دَ سَتَا دَه دَا دُنْيَا

يَا تَو شَوُونِي كَه هَر چَا دَه دَا دُنْيَا

This world is neither mine nor thine; this world is left behind by every one. H'amīd (Gulsh. II, p. 76, 2).

Like in Persian the Present is also used in Paštō, when the words of another person are mentioned, though a past tense precede them and a historical tense should follow according to the *consecutio temporum*, the Afghān with his lively phantasy giving the words of the speaker, as if spoken in the presense (cf. §. 220).

قَارُونِ رَشِيدِ اَرْكَانِ دَوْلَتِ دُپُتَنِيْدَه چِه سَرَا نَ قَسِي سِي خَه دَه

Hārūn Rašīd asked the pillars of the state: what is the punishment for such a man? Gulistān (Gulsh. I, p. 183).

§. 194.

5) The Subjunctive of the Present.

a) The Subjunctive of the Present serves to express a thing subjectively and therefore in a certain respect as uncertain, doubtful or indefinite, as: خَه وَكِرَمَ, what shall I do? It is therefore often employed to express an opinion, a general experience or fact (with some politeness); the repetition of an action may also be indicated thereby.

چِه دِه عَقْل فَلَك پِيرِ دِي وَ دَانَا وَتَه كَبِيرِ دِي

When the youth is in intelligence an aged man, he is great (= old) to (= in the eyes of) the wise one.

Gulistān (Gulsh. I, p. 159).

نَ مَرْدَانُو كَرْدَه دِيرِ وَيَلِ بِي نَرِ دِي

نَ نَامَرْدُو عَمَلِ نَرِ دِي دِيرِ بِي لَافِ

The work of men is much and few their words; the work of the unmanly is little and much their boasting.

Xuṣṣ'āl (Gulsh. II, p. 47, 3).

خَو كَلَه مِي دِه خَاطِرِ كَبِي دِي كِرِي چِه بَل مُلُك لَرَه لَارِ شَمِ خَانِ

نَه وَطَنِ وَ بَاسَمِ

Sometimes it goes about in my heart (= I consider in my heart), that I should go to another country and banish myself from (my) native land. Gulistān (Gulsh. I, p. 168).

b) The Subjunctive is also used (chiefly in the II. person Sing. and Plural) to express a wish or desire (Precative). When the third person Sing. and Plur. implies more an Imperative (or Jussive), the prefix دِ is added, to intensify the Subjunctive. In poetry the prefix دِ is in this case often dropped.

رَبِّ زَرَّةٖ نَزْرَقِيبَ نَرَمَ ٻَهٗ اِحْسَانِ کَرِ
 دَا هِنْدُو رَا بَانَدِ خُخُو مُسْلِمَانِ کَرِ

O Lord, would that thou wouldst make soft by beneficence
 the heart of (my) rival! make to me this Hindū a little a Musalmān!
 H'amīd (Gulsh. II, 84, 4).

کَهٗ دِ چِرِ دَ آشَنَا ٻَهٗ لَوَرُ مُکْدَرِ شِی
 دَ صَبَا بَادَهٗ حَمَا سَلَامِ ٻِرِ وِرِ *

If thou ever pass in the direction of my friend, o morning
 breeze, bring him my salutation! Xush'al (Gulsh. II, p. 44, 2).

بَادِشَاهِ دِ ٻَهٗ لَسَ مُکْرُوَهٗ اِعْتِمَادَ نَهٗ کَا

The king should not put his trust on ten sorts of people.
 Kalīlah ō Damanah (Gulsh. I, p. 105).

The Subjunctive is therefore used in optative and prohibitive
 sentences after the interjectional adverb کَشَکِی (کَشَکِی), would
 that, and the prohibitive particle مَهٗ, lest, that not (Lat. ne).

چِهٖ حَمِيدِ اُوڙدِي لَاسَ دَ قَارِ زَنخِ تَهٗ
 کَشَکِی شَاخِ دَ وَايِ وُفِسی مَنِيَهٗ

When H'amīd stretches out his hand to the chin of the
 friend, would to God that the bough of the willow would bear
 an apple! (H'amīd (Gulsh. II, p. 101, 1).

چِهٖ قَوَ لَالِ سِرِ سَکَرُوڙِي ٻَهٗ کَنِي سَوَخَمِ
 مَهٗ ٿِي وِیَنَمِ يَمَنِ خَهٗ کَوَمِ ٻِي تَا

As every tulip becomes red burning coals, in which I burn,
 may I (rather) not see it! what shall I do with Yaman without
 thee? H'amīd (Gulsh. II, 77, 4).

*) وِرِ vrě, instead of ڍِرِ vře, on account of the rhyme.

بِه مَجْلِس وَر سَرِه هِيَجَرِي كِي مَه نِي
دَا بِي زِيَانَه بِي نَقْصَانَه غَمَّاجِن خَلَق

Never sit together with them in society, (with) these people, who without loss and injury are sad.

H'amid (Gulsh. II, p. 91, 2).

c) The Subjunctive is used in subordinate sentences after a final or consecutive conjunction (§. 176, 5), as: چِه, that, in order that, so that, چِر نَه وِي چِه, may it never be that = lest, or only: چِر نَه چِه, and such like expressions, as: چِه or بَوِيه چِه or بَيَايْدَه دِي چِه, it is necessary, that. The conjunction چِه may also be dropped, as in Persian, so that only the Subjunctive remains; in poetry even the prefix و is frequently omitted. If a past tense precede, the Subjunctive present assumes the signification of a Subjunctive of the Imperfect.

حُكْم وُكِرِه چِه زِه دَزِير وُ دَرَنَم

Give order, that I may (or should) kill the vazir.

Gulistān (Gulsh. I, p. 177).

غُوك چِه تَوَانِيَرِي چِه نَفَع بِي وَبَل نَه وُ رِسِي حَيِّف دِي چِه
كَاهِلِي كَا

For any one who is able to do it, that his profit may come to another, it is a pity, that he should be lazy.

Kalilah o Damanah (Gulsh. I, p. 87).

چِر نَه وِي وَار خَطَا كَرِي بِه مَحْنَت كِنِي
نَ دُنْيَا مَحْنَت كُوتَاه دِي زِر بَه تِير شي

May it never be, that thou mayst lose (thy) opportunity in labour; the labour of the world is short, it will soon be over.

Gulistān (Gulsh. I, p. 171).

نَالَاثِفَ چِه لَایَقَت ږه هَنده غَوَایِ
د بَرېښنا ږه رَنډا ستن ږي جَنجَال کا

The unworthy man, who seeks ambitiously worthiness, gives himself the trouble, (that) he thread (= to thread) a needle in the light of a flash of lightening. H'amīd (Gulsh. II, p. 95, 1).

§. 195.

6) The Future.

a) The Future expresses not only an action, that will take place in future time, but also an intention, purpose or desire.

له جَاهِل سره چِه جنګ کوي هوښياره
خو به مات کړي خپل تَندي ږه نَادانه ټي

When thou makest war with an ignorant man, o clever one, certainly thou wilt break thy forehead on his ignorance! Gulistān (Gulsh. I, p. 177).

ما و زه به لا ږيدن کړم د يارانو
خبر نه وم چِه ياران ږه کوچ تعين شو

I said, I will yet have an interview with (my) friends; I did not know, that (my) friends were appointed for departure. Rah'mān (Gulsh. II, p. 25, 3).

b) The Future may also imply a covert Imperative, the order or admonition being put down as a matter of course.

ږه فاحق به کړم ماته له هيچا نه کا
د بدانو غليم واره خپل افعال دي

He who is censured with injustice should not (will not) complain of anybody: the enemy of the wicked are all their own actions. Xush'al (Gulsh. II, p. 65, 3).

c) As regards the consecutio temporum, it is to be noticed, that the Future may also follow after a historical (past) tense, the Afghān representing the words of a speaker in the same way, as he uttered them at the time being. E. g.

و دږېږېدم چه نه خپلې وږېږې به قصد ځما د هلاکت وگا

I was afraid, that they will (= they would) design my death out of their own fear. Gulistān (Gulsh. I, p. 162).

d) It has been noticed already, that in the Future the Subjunctive prefix ږ is often dropped, especially in poetry, the prefix به being considered sufficient for the designation of the Future. به itself is used always as prefix, only in poetry it is (though very rarely) also put after the verb.

د جهان غمونه دږېږده نور به څه ژاړې ځان ژاړه

Give up the grief about the world, why wilt thou bewail others, bewail thyself! Xush'al (Gulsh. II, p. 59, 3).

ور جاړوړې به و ده ته کړدې خپلې به سړه سينه تر وگاړه نمار

His own deeds will revert to him; with cold breast pull out from him the (his) root. Gulistān (Gulsh. I, p. 175).

§. 196.

7) The Imperfect.

The Imperfect denotes an action not get completed but still going on in time past. It has therefore commonly reference to another past tense and recalls the time, in which an action besides another or in opposition to it, was progressing.

هرڅو مهرباني دلاسا ښې کوله آرام ښې نه کيده

How much soever he comforted and consoled him, he did not keep quiet. Gulistān (Gulsh. I, p. 161).

It has been remarked already (§. 141), that transitive and causal verbs are constructed in the Imperfect (as in all past tenses) passively, the agent (or the logical subject) being put in the Instrumental.

چه خندا د کند کوفې به زینځدان کېښې

ما قاله به کېښې لیده خپل دږېوانه

When by thy laughter a pit was dug in (thy) chin, by me then was seen my own falling into it. H'amīd (Gulsh. II, p. 101, 3).

§. 197.

8) The habitual Imperfect.

a) This tense denotes a continuation or repetition of the simple Imperfect. It is therefore chiefly used, when a habit or repeated lasting action is to be described.

چه په مَخ به د هوبښکلی شه زړ زړ
خود به تله په فحبت پیری د پیر

As glance upon glance used to be cast on the face of every fair one, the Pirship itself of the Pir went off (gradually) by (his) love. H'amīd (Gulsh. II, p. 83, 3).

b) With the final conjunction چه, that, the habitual Imperfect is sometimes used in the sense of a Subjunctive of the Imperfect, where in Persian the Conditional or the Subjunctive of the Present would be used, which is also admitted in Paštō.

تقدیر د حق عر اسمه په دا مقدر شوی وه چه دا محنت به ما
ته رسیدنه

The decree of God, whose name be exalted, had been fixed on this, that this calamity should befall me. Gulistān (Gulsh. I, p. 198).

On the use of the habitual Imperfect in conditional sentences see §. 216, 2. 4.

§. 198.

9) The Conditional or Optative of the Imperfect*).

The regular Conditional (through all persons) is only used with intrans. verbs, of the Conditional of transitive and

*) Now and then the prefix of the Aorist ږ is put before the Conditional, so that the Conditional approaches the form of an Aorist; this is chiefly the case, when the Conditional is to be turned into the Pluperfect tense.

causal verbs only the third person (Sing. or Plur.) is in use. This mood is employed:

a) In conditional sentences, on which see §. 216, 2. 3. 4.

b) In Optative sentences, with or without an optative interjection.

آی هَجَرِي كَشَكِي هَجَرَان ډه دَوَرَان نَه ډي
لَه تَاخْتُونَو تُي ډه خَان اَهْل زَمِين شَوَل

O exiled one, would that there were no separation in the world! on account of its ravages the people of the world have become distressed. Ašraf ḡān (Gulsh. II, p. 159, 2).

چه ډه وروڼوړو كېښي نِفَاقِي كَا نَالَاثِق ډي
يَا بُي ښه كړي يَا بُي مَه كړي زده څه نَوُر

Those who produce enmity amongst brothers, are wretches; would that they would either act well or that they would not learn any thing else! Xush'al (Gulsh. II, p. 110, 1).

c) After the final conjunction چه the Conditional is used in the sense of a Subjunctive of the Imperfect, as in Persian, when in the sentence an Optative precedes, on which it is dependent.

كَشَكِي زه خَاوړي اېږي د تَا د دَر ډي
چه قَدَم د قَمِيشَه خُصَا ډه سَر ډي

Would that I were the dust and ashes of thy door, that thy foot would always be on my head! Rah'mān (Gulsh. II, p. 27, 2).

يَا مِي مَرَك ډه هَلَكُوَالِي وِي چه خَلَاص وِي
وَه مِي نَه لِيَدِي دَا هُونَمَرَه آلَم

Or that I would have died in childhood, that I would be free, that I would not have seen so much grief! ʿAbd-ul-Qādir (Gulsh. II, p. 196).

§. 199.

10) The Aorist.

a) The Paštō Aorist is a simple preterite tense, like the Greek Aorist, and denotes a past action without any reference to its duration.

مَا خَطَا وَكَرِهَ چِه تَه مِی بی كُنَاہ آرزَتِه كَرِی

I have done wrong, that I oppressed thee without a fault. Gulistān (Gulsh. I, p. 178).

b) Like in Persian the Aorist is in Paštō also used, when an action, which is going on or is to be done, is to be represented as done already and therefore as certain.

بَادشَاهُ وَفَرَمَائِلُ وَ مِی بَاخِشِبِه أَكْرِچِه مَصْلَحَتِ نَه رِه

The king said: he is pardoned by me (= I pardon him), although it was (= is) not advisable. Gulistān (Gulsh. I, p. 158).

c) Similarly the Aorist is used in conditional sentences, when the consequence of the condition is represented as realized already, though it is only intended to remove every doubt, that it will come to pass. (cf. §. 216, 1).

كَه رَا وَوَتَشِی خَلَاصِ شَوِی كَه نَه وَتَشِی مَرِه شَوِی

If ye come out to me, you are saved (were saved), if ye do not come out, you are dead (were dead). Tārīḫ-i murassas (Gulsh. I, p. 30).

d) In the course of a narration, when one or more Aorists are preceding, the story is continued with the Aorist, though strictly a Perfect or a Pluperfect, as the case may be, should be employed. E. g.

پَه هَغِه مُدَّتِ كَنِشِ بَادشَاهُ تَه سَاخْتِ عَلِيمِ مَخِ بِنَكَاَرِه كَرِ چِه دَوَاَرِه لَوَرِه
لَبِكْرِی خَبَلَه وَ رَغْبِی اَوَّلِ چِه مَبْدَانِ تَه وَ وُوتِ هَمِ هَغِه هَلَكِ وَ

At that time one hard enemy showed his face to the king; when on both sides the armies had come together (Aorist), the first, who went forth to the battle-field, was that very youth. Gulistān (Gulsh. I, p. 155).

e) It is very seldom the case (and only in poetry), that the Aorist in connexion with an optative or prohibitive particle is used instead of the Conditional.

اِمَلْ خَانَ دَرِيَا خَانَ دَوَايَه مَرَكِ بِي مَه وَه
هَمِيخْ تَقْصِيرِ دَوَايَه وَ نَه كَم دَارِ يَه وَار

Both Ēmal xān and Daryā xān, would that they had not died!
both have never committed any fault. Xušh'al (Gulsh. II, p. 70, 2).

§. 200.

11) The habitual Aorist.

The habitual Aorist expresses a repeated action in time past, without any reference to its duration. The habitual Aorist *بَه وَ* is also used instead of the habitual Imperfect, as from this auxiliary no Imperfect is formed (see §. 162, 4; §. 216, 2).

كَه خُوكِ بَه بِي يَه سُوْدَ يَه سُوْدَا وَرَغِي بَه بِي اَزَاوَه هَمِيشَه بَه دَ
دِلَاژَاكُوْدِ لَاسَه يَه تَنَكِ وَه

If any one came to them for the purpose of trade, he used to be oppressed by them, he was constantly in trouble from the hand of the Dilāzaks. Tārīx-i murassaṣ (Gulsh. I, p. 11).

§. 201.

12) The Perfect.

The Perfect denotes an action, that is completed in time past, without reference to another tense.

يَه سَبِيْن لَاسِ بِي دُوْر كَرِي دِي حِنَا
كَه سَرَه كَرِي دِي يَه وَينُو دَ اَشْنَا

He has either put Hennā on his white hands or he has made them red with the blood of the friend. Xavājah Muh'ammad (Gulsh. II, p. 105, 1).

§. 202.

13) The Subjunctive of the Perfect.

The Subjunctive of the Perfect expresses the idea of the Perfect subjectively. It is therefore frequently used, when a fact is to be stated mildly or politely, especially in mentioning opinions, maxims etc., which, by being put in the Subjunctive, get a more general colouring. Its signification often coincides therefore with that of the past Future; su š. 266.

عَاقِبَتَ بَه دَ پَسَرُنِي پَه بَارَان نُونَد شِي

چِه جَامِي دِ وَي آغُوسْتِي دَ قَرطاس

At last thou wilt become wet by the rain of spring, as thou hast put on (according to my opinion) clothes of paper. Xavājah Muh'ammad (Gulsh. II, p. 111, 2).

هَرَه وَنَه چِه تَاَرَه وَي نِهَال شَوِي

پَه قُوت دَ سَرِي وَخِيژِي لَه خَلَايَه

Every tree, that has been newly planted, may be pulled out from its place by the force of a man.

Gulistān (Gulsh. I, p. 156).

§. 203.

14) The Pluperfect.

a) The Pluperfect denotes an action, which must be completed in past time, before another past action could occur. As regards the consecutio temporum, the Pluperfect is usually followed in Paštō by the Aorist. That the Aorist is often used, where we would expect a Pluperfect, has been pointed out already §. 199, d.

هَغَه قَوْم چِه دَ كَه لَه ظَلَم پَرِيشان شَوِي وَو پَه دُوتِي جَمَع شُول

Those people, who had become distressed by his tyranny, assembled round them. Gulistān (Gulsh. I, p. 161).

b) The Pluperfect is also used idiomatically, without any reference to another past tense, when a remote past action is mentioned, the consequence or connexion of which with another action the speaker does not like to point out.

دَا چِه خَلَاص شَه یَو وَقْت هَه بَبَا بَان سَتَرِی شَوَم دَن تَلَو قَوْت مِی تَه وَه
 هَه اَوِیَن بَی سَوَر کَرَم تَر مَنَزِلَ بَی وَ رَسَوَلَم اَو دَن دِی بِل کَه لَاس مِی
 تَا زَبَانَه خَوِی وَه

As to him who was saved: One time I became fatigued in the desert and could no (more) go; he seated me on his camel and brought me to the station — and from the hand of this other one I had received (eaten) a lashing. *Gulistān* (*Gulsh.* I, p. 184).

c) In the Pluperfect of the Passive (as in the Perfect) the participle perfect شَوِی is often left out; e. g.

دَا لَطِیْفَه دَر تَاج دَن کَبَّخَسِرُو بَادِشَاه لَبِکَلِی وَه*)

This witty word was written on the crown of the king Kaiyāsru. *Gulistān* (*Gulsh.* I, p. 180).

§. 204.

15) The Subjunctive of the Pluperfect.

a) This mood is used in conditional sentences, as well in the main as in the dependent part of them; see §. 216, 3.

b) It is also used with the final and consecutive conjunction چِه, that, in order that, so that, where we likewise employ the Subjunctive of the Pluperfect.

زَرَه بَی کَرِی نَه شَه چِه لَاس بَی دَن بَدَشِی اَوِد کَرِی بَه وَه

Their heart could not do it, that they should have stretched out (against him) the hand of wickedness. *Tārīḫ-i murassas* (*Gulsh.* I, p. 80).

§. 205.

16) The Conditional (Optative) of the Pluperfect.

a) This mood is used in the main and dependent part of a conditional sentence, see §. 216, 3; further in an optative

لَبِکَلِی شَوِی وَه = لَبِکَلِی وَه*)

sentence, with or without an optative particle (see an example §. 153).

b) The Conditional of the Pluperfect is also used, after a final and consecutive conjunction (چه that, in order that, so that) in the same sense, as the Subjunctive of the Pluperfect (§. 204, b).

دَا بِي كُناهَ وَهَل دَ بِيخِي اَوْ تَرَل لَه اَدَمِيَتَ لِرِي دِي بُوِيَه چه شَفَاعَت
مِي بُي كَرِي دِي

This beating of the woman without reason (fault) and the binding (of her) is inhuman, it was necessary, that I should have interceded for her. Kalīlah ō Damanah (Gulsh. I, p. 112).

شَرَط دِ دَ هَمَاچِنَسِي يَه خَاي نَه كَر چه زَه يَه دَا بَلَا آخَتَه نَه وَي

Thou hast not performed the duty of brotherhood, that I would not have been involved in this calamity. Kalīlah ō Damanah (Dorn, Chrest. p. 11).

§. 206.

17) The Past Future.

By the past Future a future action is described as already accomplished. In the Paštō however this signification is rarely found, the past Future usually expressing possibility or probability of an action, which might have been done. It corresponds therefore in most cases to the Subjunctive of the Perfect, the proper past Future being in Paštō usually expressed by the Aorist; see §. 216, 1.

دَا يَه دِير خَه بَه خَرِخ شَوِي وَي اَوْ غَرِيْمُو تَه بَه وَر كَرِي شَوِي وَ

This may have been sold for much and it might (then) have been given to the poor. Matth. 26, 9.

يَه خِيَل عُمَر بَه هِيچَا لِيَدَلِي نَه وَي

هَغَه چَارِي چه يَار هَر سَاعَت يَه مَا كَا

None will have seen in his life those things, which my friend inflicts on me every hour. Rah'mān (Gulsh. II, p. 21, 1).

II. The Synthetical part.

§. 207.

I. The simple sentence.

Every sentence must consist of a subject and predicate. The subject may be either a substantive or pronoun or adjective (participle) or numeral; it is usually not expressed, when it consists of a pronoun and its predicate is a verb, as: **وَإِنَّم**, I say, except a particular stress be laid upon it, as: **زَ، وَإِنَّم**, I say (not you). The subject must always be in the Nominative and may be nearer defined again by an attribute.

The predicate is commonly a verb, but it may also be a substantive, pronoun, adjective (participle) or numeral, in the last four cases a copula (viz, the auxiliary verb 'to be' and 'to become') is required, by means of which the predicate is connected with the subject, as: **چَار کَلکه دَ**, the work is hard. The predicate may also take an attribute like the subject.

As regards the position of the subject and predicate in a Paštō sentence, it is to be observed, that the subject, as a rule, precedes the predicate. When the predicate is an adjective etc. (not a verb), it follows immediately the subject and the copula is put last, just as in Latin, as: **خَبَرَه مَنَاسِبَه دَ دَ**, the word is not becoming; but the copula may also immediately follow the subject and the predicate may be put last, as: **خَبَرَه دَ دَ مَنَاسِبَه**. The predicate is only then put first in a sentence, when a particular stress is laid upon it, as: **مَنَاسِبَه دَ دَ. خَبَرَه**, unbecoming was the word.

Concord of the subject and predicate.

1) If the predicate be a simple verb, it must agree with its subject in number and if the verb be compounded (with a participle), also in gender, as: سَمِي رَاشِي, the men come; دُنْيَا يَآتُو, the world is being left behind; جِنْتِي رَاغَلَه, the girl came. But when the subject is a collective noun, the verb as predicate may follow in the Plural, as: هَغَه قَوْم يَه دُوْثِي جَمَع شَوْل, those people assembled round them (Gulsh. I, 161).

When the subject is a feminine but contains masculine individuals, the predicate may be put in the Plural masculine, as: قَبِيلَه بِي هَغَه حَاي تَه وَخَتَل, his family went up to that place (Gulsh. I, p. 34).

When the predicate precedes the subject in the sentence (especially, when the predicate consists of the substantive verb 'to be'), it may be put, without any reference being had to the following (not yet mentioned) subject, in the III. person (masc.) Singular; e. g.

نِشْتَه دِي يَه زور دَه يَه زَارِي خَلَصِي لَه مَرَكْ

There is not by force nor by wailing an escape from death.
Xavājah Muḥammad (Gulsh. II, 117, 3).

رَا تَه پَس دِي دَ بَلْبَلُو تَرَانَه

To me is sufficient the melody of the nightingales. ʿAbd-ul-Qādir ḡān (Gulsh. II, p. 199, 2).

دَ عَمَلُون يَه خَيْرِي كِبِي بَه وَكَبِيه شِي يَخُوس زَرَه نِيَكَمِي

On the scrip of actions will be written fifty thousand good actions. Favāid uš-šarīʿah (Gulsh. I, p. 71).

2) When the predicate is an adjective (participle etc.), it must agree with its subject in gender and number; but the

constructio ad sensum is also admissible, e. g. یار friend, may also denote a female friend, and in this case the adjective as predicate may be put in the Feminine.

آدم خېلې آفریدښي دې سړې و سپين

The Āfrīdī girls of the Ādam xēl are red and white. Xush'al (Gulsh. II, p. 54, 2).

It is an anomaly, if the adjective as predicate, referred to a subject in the feminine Plural, remains in the feminine Singular (as in Hindī).

واړمونه شو همکې د دنيا چار

Upside down were put all the affairs of the world. Xush'al (Gulsh. II, p. 42, 4).

هي هي ده قغو چه ده قغو ورځو بارداره او دې وړکونکې وي

Woe, woe to those, who in those days may be pregnant and giving suck. Matth. 24, 19.

3) When the predicate is a substantive (with a copula), a twofold connexion between subject and predicate is possible:

a) The copula (i. e. the auxiliary verbs 'to be', 'to become') may agree with the subject in gender and number, though the substantive as predicate may be of another gender and number; e. g.

که سينه مي سره چاک کړې و به ويږي

چه مي ستا له غم ويږي درست جگر دې

If thou tearest asunder my breast, thou wilt see, that all my heart is blood (Pl.) out of grief for thee. Xush'al (Gulsh. II, p. 64, 1).

b) The copula may agree with the predicate in gender and number (and not with the subject); this is generally the case in Paštō; e. g.

يار د تل اوسې خندان خاموشي د يار خزان دې

The (fem.) friend should always be laughing; the silence of the friend is (like) autumn. Ah'mad Shāh (Gulsh. II, p. 210, 3).

چہ کہی مَکَرَتی بئی بَیسی وِ لہ خیال
اوس لہ خاورو سرہ خاوری شو کَمین

They, who had put on out of fancy crooked turbans, have now become mean dust with dust. *Xavājah Muh'ammad* (Gulsh. II, p. 116, 2).

بَنکولِ بَشَری بئی حُموو نَ زَرہ آرمان شو

Their fair faces became the objects of desire of our heart.
Idem (Gulsh. II, p. 117, 3).

§. 209.

Enlargement of the simple sentence by a
near and remote object.

1) When the predicate is a verb, it may according to its signification subordinate a near (Accusative) or remote object (Dative) or both at the same time. Intransitive verbs can only subordinate a remote object, transitive and causal a near and remote object. Some transitive and causal verbs may subordinate a double Accusative, one denoting the near object and the other the predicate, but only in the Imperative, the Present, the Subjunctive of the Present and the Future; e. g.

تَمَاشَا دَ کُلُشَن خَہ کَوَم بَی تَا یَاسَمِینَ وَ سَمَن خَہ کَوَم بَی تَا

What shall I make*) the sight of the rose-garden without thee? the jasmin and lily what shall I make without thee? *H'amīd* (Gulsh. II, p. 77, 4).

Such verbs, which govern a double Accusative, are: to make, to create, to elect, to call, etc.

As regards the position of the near and remote object in the sentence, it is to be observed, that the subject (when expressed by a substantive or pronoun) is usually followed by the near object (Accusative), to which the remote object (Dative) succeeds, the verb as predicate closing the sentence. But in this respect much liberty prevails, one or the other member of the sentence being placed before or after the other, as it may be considered of greater importance. — The near and remote object may of course be again nearer defined by an attribute.

*) I. e. what shall I do with,

بَادشَاهِ خَیَلِ رَاَزِیِ دَر تَه نَه وَآئِی

The king should not tell his secret to them. Kalīlah o Damanah (Gulsh. I, p. 105).

دَ دُنْیَا دَوَلَّتْ چِه مَخْ گَا وَ سَیِ تَه خَلْقِی دَر سَرَه گَانْدِ یَارَتِی بِبِیِ

When the wealth of the world turns its face to a man, the people make many friendships with him. Gulistān (Gulsh. I, p. 171).

2) In transitive and causal verbs the active construction is exchanged for the passive in the Imperfect, Aorist, Perfect, Pluperfect and Past Future, the participle, with which these tenses are compounded, having a passive signification. The remote object (Dative) is thereby not affected, but the near object (Accusative) is made the subject of the sentence and the proper subject must be put in the Instrumental (as the agent) being thus made a nearer definition of the verb as predicate. It is understood, that the verb (participle) must agree in number and gender with the subject.

رَاحَتِ بِي رَحْمَتِ نَه دَیِ چَا مُوْنَدَلِی

By none tranquillity has been found without pain = none has found tranquillity without pain. Rah'mān (Gulsh. II, p. 26, 2).

But now and then the impersonal construction of the Hindī is imitated, the verb remaining in the masculine Singular (as in the neuter) and the Nominative (properly the subject) being put in the Dative (with the postfix تَه etc.).

خَوَاحِشِ بِي دَر سَرَه دَ صُحْبَتِ وَشَه پَه هَغَه حَالِ کِبِی چِه دَیِ مَسْتِ وَ

وِیَنَجِی حَآن تَه نَه پِرِیْنِیَوْد مَنَعِ بِي وَ کِرَه

He wished to cohabit with her in that state, when he was drunk; the slave-girl did not give herself up (and) refused (him)*). Gulistān (Gulsh. I, p. 185).

Also intransitive verbs are now and then constructed passively in the past tenses, if their signification borders on the Passive.

*) The Hindī would be: उस ने आप् को नहीं छोड़ दिया.

وَسَه دِير خَلَه خَپِل خان مَرَوَانَه شَمَع

هِيَتِخ بِي زَدَه نَه كَرِه حَمِيدَه سَوَل حَمَا

Many times its own self was burnt by the moth by means of the candle; it did not at all take to heart, o H'amīd, my burning*). H'amīd (Gulsh. II, p. 77, 2).

§. 210.

Enlargement of the simple sentence by a nearer definition of the verb as predicate.

The verb also may in Paštō be nearer defined in different ways: by cases (Nominative of time, place, Instrumental of means, etc.), by prepositions and postpositions with nouns, by adverbs of time, place etc., just as in any Latin or Greek sentence.

يَوَه ورَخ أَحَمَق خَارَبَه تَه يَه جَدَل كَنِي

وَكِر دَا رَنَكِه دَنَكِر هُونِيَار مَقَال

One day a clever lean (man) addressed in a dispute in this way a speech to a fat fool. Gulistān (Gulsh. I, p. 155).

In this sentence the verb as predicate (وَكِر) is nearer defined by: يَوَه ورَخ, one day (Nominative of time), further by: يَه جَدَل, in a dispute (noun with a preposition), by the adverbial expression دَا رَنَكِه, in this manner, thus, and by: دَنَكِر هُونِيَار, by a clever lean (man), the agent and logically the subject of the sentence.

§. 211.

II. The compound sentence.

Two or more sentences may so be joined together that a compound sentence is thereby made up. This is done either by way of coordination or of subordination.

*) The proper translation would run thus: the moth has burnt itself — by the candle. — مَرَوَانَه is masc.

A. Coordination of sentences.

Two or more sentences may be so joined together, that every sentence remains independent of the other. The coordination may be either loose or be made up by coordinative conjunctions (cf. §. 175).

دَ مُغَلِّ زَرَبِي خَوَرَل ۛ طَرِيقَ دَ سِيَاهَتِي ۛر سَرَه ۛر

They ate the gold of the Muzals, they were with them in the form of non-combatants*). Tārīx-i murassas (Gulsh. I, p. 52).

جَنُگُونَه ۛي ۛ كِرَل اَمَّا ۛه هَر جَنُك شِنَوَارِي ۛرِي ۛرِي ۛرِي

They fought battles, but in every battle the Shinvārīs got the victory. Ibid. (Gulsh. I, p. 52).

بَا هَغَه ۛهِنَتَانَه نَوَر ۛو دَا ۛه نَوَر شَوَل

بَا دَ خَدَاي دَي اَوَس ۛسِي ۛرَمَان

Either those were other Afghāns (and) these (present) have become others, or such is now the order of God. Xūsh'āl (Gulsh. II, p. 51, 3).

§. 212.

Contraction of coordinate sentences into one.

When two or more sentences have either the same subject or the same predicate or the same near or remote object, or have any other member of the sentence in common, they are usually contracted into one sentence with or without coordinative conjunctions.

خَلَعَت اَو نِعَمَت ۛي ۛر تَه عِنَايَت كَرَه

He bestowed on him a dress of honour and wealth. Gulistān (Gulsh. I, p. 178).

*) سِيَاهِي, the shade (scil. دَ لَبَنَكِر, of the army) = non-combatants.

فَهْ مُدَامَ يَهْ سَرِي غَمِ وَيِ فَهْ بِنَادِي يَهْ هَرِ نَمَكِ

Man has neither always grief nor in every moment joy.
H'amīd (Gulsh. II, p. 93, 3).

§. 213.

Concord of the subject and predicate in a contracted sentence.

1) When in a contracted sentence the subject consists of several nouns, the predicate is usually put in the Plural, but it may also remain in the Singular, when the nouns are in the Singular. When the subject consists of nouns partly in the Singular, partly in the Plural, the predicate is only rarely put in the Singular. When the several nouns constituting the subject have the same gender, the predicate agrees with it, but when they differ in gender, the Masculine has, as a rule, the preference; but the predicate may also agree with the gender of the last noun, especially when the several nouns are in the Singular, or it may follow the gender of the most important noun or nouns.

أَمَانَتِ دِيَانَتِ بِي وَرِ مَعْلُومِ شَوْلِ

His faithfulness (and) conscientiousness became known to him. Gulistān (Gulsh. I, p. 170).

مَالِ وَ مِلْكِ مَانِي بِي وَ سِيَارِلِ يَهْ نَوْرُو

Wealth and property (and) houses they intrusted to others.
Ašraf ḡān (Gulsh. II, p. 158, 3).

لَاسِ*) پَنَبِي كِرِهْ زَرَكِي سَرِهْ يَهْ قَهَقَهْ خَانْدِي

Hands and feet were made red by the partridge; it laughs with loud laughter. Xušh'al (Gulsh. II, p. 76, 3).

كَنْجِ أَوْ خَزَانَهْ مِي دَا خَايِ كَذَنْ كَرِي كَهْ

The hoard and treasure has been buried by me in this place.
Kalīlah ō Damanah (Gulsh. I, p. 86).

*) لَاسِ = لَاسِ وَ, the conjunction وَ being occasionally shortened to u; لَاسِ is also used as a collective noun.

بَوَه شَاخَص نُورَه اَو چَاپَه اَو مُتِي نَ اَحَدَان مُظْمَر خَان تَه رَاوَرَه*)

One man brought the sword and knife and rings of Ah'dād to Muḍaffar ḡān. Tārīḡ-i murassaṣ (Gulsh. I, p. 33).

2) When in a contracted sentence the subject consists of a pronoun of the I., II. and III. person, the verb as predicate is put in the I. person Plural; but when the subject is a pronoun of the II. and III. person, the verb is put in the II. person Plural.

عَاشِقِي لَا زَه تَه تَه دُو چِه پَيْدَا وَه

Love was created, when I and thou were not yet. Xush'al (Gulsh. II, p. 64, 1).

چِه دِ زَه اَو رَقِيب سَم كُورُو وَ مَخ تَه

When I and the rival look straight into thy face. H'amīd (Gulsh. II, p. 101, 2).

§. 214.

B. Subordination of sentences.

Two or more sentences may so be joined together, that one becomes subordinate to the other. A dependent sentence may be subordinated to the main sentence in two ways:

1) by subordinative conjunctions (§. 176).

2) by the relative چِه and relative particles.

It is not to be lost sight of, that also dependent sentences may in their turn be either coordinated or subordinated to each other. The main and dependent sentence may also be contracted into a simple sentence by omitting the predicate in the dependent sentence, as: خُدَايِ دِ هِيَشُوَك خَوَار تَه كَا لَكِه مَا, may God not make any one wretched like me (= as he makes me wretched).

*) In this sentence نُورَه and چَاپَه are considered the most important subjects and the predicate (رَاوَرَه) therefore agrees with their gender.

§. 215.

1) Subordination of a sentence by subordinative conjunctions.

All subordinative conjunctions are in Paštō constructed with the Indicative, only the final conjunction **چه**, in order that, requires the Subjunctive (of the Present, Perfect, Plup.), partly also the Optative (of the Imperfect, Plup.), and more rarely the habitual Imperfect (§. 197, b). Also the consecutive conjunction **چه**, that, so that, requires the Subjunctive after certain verbs, as: to command, to ask, to require etc., and after **بَوَيَد**, it is necessary, **خَایِ لَری**, it is becoming, and similar expressions the Subjunctive is also in use. (cf. 194, c).

خَایِ لَری کِه یَوَنَدَنی خَان یِه خَاوَرُو خَبَن کَرَم
 چه مِی دَس لَه مَرَمَک خَایِ دَی یَو مَغاک

It is becoming, that I bury myself in the dust whilst living, as after death my place is a pit *). Rah'mān (Gulsh. II, p. 21, 2).

چه کَرَم نَه وی لَه خُدایِه فَتَح نِشْتَه
 کِه أَفْزُون شِی تَر مَلَخ سِپَاه دَ چَا

When there is no favour from God, there is no victory, though the army of some one may be more numerous than locusts. Xush'al (Gulsh. II, p. 34, 3).

As however the subordination of a sentence by a conditional particle admits of many varieties and is of great importance, we must separately treat of it.

*) In this sentence another sentence is again subordinated to the dependent one by the relative particle **چه**, 'as'. **کَرَم** is the Subjunctive dependent on: **خَایِ لَری**.

§. 216.

Conditional sentences*).

In conditional sentences the dependent part, headed by the conditional conjunction **كَه** kah, if, may either precede the main sentence or follow it. As to the formation of a conditional sentence the following particulars are to be observed:

When the condition and that, which is conditioned thereby, is to be represented as positive and certain, the Indicative is used in the main and dependent part of the sentence; but if the condition and its consequence is to be represented as uncertain or doubtful or as a subjective opinion only, the Subjunctive is used in both parts of the sentence; but the mood may vary in the main and dependent part, according to the degree of certainty, which is to be expressed. In the main sentence the Imperative may also occur under certain circumstances.

زَه رَحْمَانِ بِي خِيَلَه يَارَه نَوْرُ خَه نَه غَوَارِم
 كَه قَبُولَه شَيِ (** د. خُدَايِ يَه دَر دُعَا خُمَا

I Rahmān do not desire any thing else besides my friend, if my prayer be accepted at the gate of God.

Rah'mān (Gulsh. II, p. 4, 1).

كَه تَمَام جَهَان يَه خِيَلَه كِيَنَه وَخَوَرِي
 يَاد يَه نَه شَيِ يَه دَرُودِ آو يَه دُعَا

*) What is said here about conditional sentences refers equally to such sentences, which are not strictly conditional according to their form, but according to their meaning. This is the case, when in the dependent sentence an indefinite pronoun is used (instead of the conditional conjunction **كَه**), e. g.: Whatever I would say, would vex him = if I would say any thing, it would vex him.

) **قَبُولَه شَيِ may be, according to its form, the Indicative or Subjunctive; here it is likely the Indicative.

If thou eat up the whole world in thy belly, thou wilt not be remembered with benediction and prayer.

Rah'mān (Gulsh. II, p. 6).

کَه دِیدَن دِ دَ چَا خُونِ وِی دَر تَه کَوَرَه

If the sight of any body be agreeable to thee, look at him!

Ibid. (Gulsh. II, p. 6).

In lively sentences, when the condition and its consequence is represented as accomplished already, the Aorist is used in both parts of the sentence with the sense of the Present. (§. 199, c).

سَرِی دَر تَه دَه تَلَوَار وَاسْتَوَه کَه نَن صَبَا رَا دَوْتَل بَهْتَر کَه نَه مَرِه شَمُول

Send quickly a man to them: if they come out to me (if they have come out) this morning, it is better, if not, they are dead (they have become dead).

Tārīḫ-i murassas (Gulsh. I, p. 31).

In a similar way the condition is anticipated as accomplished already (in the sense of a Past Future) in such sentences, where the consequence of the condition is predicated as future.

کَه مِی اِیَار وَلِیْدَه چِه دَا دَنی زَرَه بَه بَهَار شِی دَه زَمَر کَلُون

If I have (= will have) seen my friend, that he is here, (my) heart will become a spring with yellow roses.

Ah'mad Shāh (Gulsh. II, p. 208, 2).

نَاهَمَوَارَتِی بَه هَر کَر دَر دِیْدَنی نَه شِی

کَه دَه خِیْلَه اَنْدِیْدَنَه سَرِی هَمَوَار وَه

Improprieties will never happen to him, if a man will have been (has been) proper in his own thought.

Xuṣṣ'āl (Gulsh. II, p. 58, 1).

2) When the condition and that which is conditioned thereby, is to be represented as such, that it could happen under certain circumstances, but does not happen in reality, because the condition is not fulfilled, the Conditional of the Imperfect is usually employed in the dependent sentence and in the main sentence the Habitual Imperfect. (See also sub 4).

که پیدَا نه وای دیدن بیلتون به مروه*)
 نه دیدن خون بهیری دریغ دریغ

If there would be no meeting, separation would be dead; on account of meeting the blood flows, alas, alas!

Ah'mad Shāh (Gulsh. II, p. 207, 1).

In poetry the simple Aorist is sometimes used instead of the Habitual Aorist مَ به etc.; e. g.

که د یار د هجر غم را باند نه وی
 را ته سهل وه سړيو د زندان اور

If the grief about the separation from the friend would not press upon me, the fire of the prison would be easy to me, o men!

Aśraf ḡān (Gulsh. II, p. 156, 2).

د غنچې خندا محال وه په چمن کېږي
 که نسیم پر کُدر نه کړي هر صبا

The laughing of the rose-bud would be impossible in the garden, if not every morning the zephyr would pass over it.

Xuśh'āl (Gulsh. II, p. 33, 1).

The Conditional of the Imperfect may also be used as well in the main as in the dependent sentence; e. g.

غم خو ستا د رسوائی کړم نه د سر کړم
 که می دا اندېښنه نه وی تا کتی

I grieve indeed for thy shame, not about (my) head; if I had not this anxiety, thou wouldst see (what I would do).

Xuśh'āl (Gulsh. II, p. 62, 2).

3) When the condition and that, which is conditioned thereby, is represented as such, that it could have happened under certain circumstances, but has in reality not happened, because the

*) مَ — the habitual Aorist, because this auxiliary is not possessed of an Imperfect; see §. 200.

condition has not been fulfilled, the Subjunctive of the Pluperfect or the Habitual Imperfect is used in the main sentence, and the Conditional of the Pluperfect or the Subjunctive of the Pluperfect in the dependent sentence, or the Conditional of the Pluperfect may be used in both parts of the sentence, when the main sentence contains a dependent sentence at the same time, subordinated by the conjunction چه, which in such a conjuncture requires the Conditional mood (§. 205, 6).

نَه مَوَه شَيْه ٻِي تَاخِير كَرِي وَي مَا بَه بَهَا نَ رِينَخِي دُوچَنْدَه
وَر كَرِي وَه

If he had delayed it one night, I would have given him double the price of the slave-girl. Gulistān (Gulsh. I, p. 185).

بَه نَارُو بَه مِي بِيْدَار كَرِ كَه خُوب وَرِي وَي
بَارِ وَيْن رَا تَه اَوْتَه شَه دِلْرَبَا حَمَا

I would have awakened him by my cries, if he had been overcome by sleep; being quite awake my heart-ravisher became sleepy towards me. Rah'mān (Gulsh. II, p. 4, 1).

كَه پَرُوهِدَلِي بَه تَاَسُووَتِي چَه خَه دِي هَغَه — بَه نَه كَرَمُو بَانِدِ
بَه تَاَسِي حَكَم نَه كَاوَه

If you had understood, what this is — you would not have passed judgement on the innocent. Matth. 12, 7.

كَه تَا قَم دَا هَمِي لِيْدَلِي وَي لَكَه مَا لِيْدَلِي دِي شَايْدِ*) چَه صَحْرَا
دِ قَم نَ دِيُو لَه غَم پَرِيْنِي وَي

*) The main sentence is here شَايْدِ, it is possible, which by means of the conjunction چه subordinates the following sentence, in

If thou hadst seen such (things), as I have seen, perhaps you also would have left the desert out of grief about them.

Kalīlah ō Damanah (Dorn, Chrest. p. 10).

4) As in Persian the Conditional of the Imperfect is often used in Paštō in the sense of the Conditional of the Pluperfect, which must be gathered from the context. The Conditional of the Imperfect may either be used in both parts of the sentence, or the Habitual Imperfect may be used in the main sentence and the Conditional of the Imperfect in the dependent sentence.

که ډه ما دی څه اثر کولی وعظ تا ناصح را ته هاله ویلی وعظ

If thy admonition had made any impression on me, thou, o adviser, wouldst then have told me admonition.

H'amīd (Gulsh. II, p. 90, 2).

چه څه می ویلی مالکی می د ده ډه هوقار دورولی

Whatever I would have said, I would have sprinkled salt on his wound. Gulistān (Gulsh. I, p. 171).

د طالب د مطلوب راز به ما در وښو

که ته نه وای خبردار که دی رواج

I would have shown to thee the secret of the seeker and the sought, if thou hadst not been aware of this custom.

Rah'mān (Gulsh. II, p. 13, 3).

§. 217.

Elliptical conditional sentences.

The Paštō uses also elliptical conditional sentences, the main sentence of which must be supplied from the context.

1) When the conjunction که is connected with the Subjunctive of the Present, an optative sentence is formed,

which the Conditional of the Pluperfect is required, corresponding to the Conditional of the Pluperfect, used in the dependent sentence headed by که, if.

to which must be properly supplied: it is good or something like it. By the Subjunctive Present the desire or wish is predicated as possible.

زَهْ خَوَاجَه مُحَمَّد دِ هِرُوتِ يَمِ يَهْ دَرَبَارِ كِهِي
مِيَانِ صَاحِبِ كِه مِي وَنِسي تَر لَاسِ

I *Xavājah Muh'ammad* have fallen down at thy court; o Lord, if thou take me by the hand (supply: it is good = please take me by the hand!). *Xavājah Muh'ammad* (Gulsh. II, p. 112, 1).

2) When the conjunction *که* is connected with the Conditional of the Imperfect, it is hinted thereby, that the desire or wish is looked upon as impossible.

مَرْتَبَه كِه سَتَا دِ عِشَقِ كَرَمِ وَرِ خَرَكَنْدَه
مَلِكِيكِ بَه وَارَه وَائِي كِه بَشَرِ وَيِ

When I make known to them the degree of thy love, all angels will say: if we (only) would be men!

Rah'mān (Gulsh. II, p. 27, 2).

The dependent sentence may also, vice versa, be wanting; in such cases the condition is to be gathered from the context. Or the dependent sentence may be replaced by an *Anakoluthon*, which contains, logically, the condition. In such (main) sentences the Habitual Imperfect is used, sometimes also the Habitual Aorist.

مَا بَه سَازِ دِ سَرِ قَدَمِ كَرِ سَتَا وَ لُورَتَه مِي بَه يَمِ كَرِ
مَا بَه سَتَرَكِي كَرِي نَعَلِيْنِ تَلَمِ بَه زَهْ يَه رَاسِ يَه عَيْنِ

I would (willingly) make of my head the sole of the foot, I would make an ocean to thy daughter.

I would make my eyes shoes, I would go on my head and eye (supply: if it was possible for me to leave my place).

Yusuf and Zulaiḡā (Dorn, Chrest. p. 202).

يَوِ زَمَانِ بَه هَجَرِي نِيرِ يَه دَكْنِ نَه كَرِ
دَوْرَانِ كَلَه يَه وَدِنَا خِيَلَه رَضَا كَا

The exiled would have never passed a moment in the Dekhan — but when does fate assent to one's word? (= if fate would assent to one's word). Ašraf ḡān (Gulsh. II, p. 158, 1).

نَندَارِجِيَانُو بَه مِي شَرَح د مَخ وَه كَرِه
تَحَيَّر وَر تَه آوَارَن لَا تَقُل كَا

The spectators would have made a description of (her) face — amazement called out to them: do not speak!

ʿAbd-ul-Qādir ḡān (Gulsh. II, p. 190, 1).

§. 218.

2) Subordination of a sentence by the relative pronoun and relative adverbs.

Relatively dependent sentences are formed by the relative pronoun چه, which refers to the noun of another sentence, or by relative adverbs, which are usually in correlation with another adverb.

بُت دَرَسْت وَائِي حَمِيد وَهَغَه كَس تَه
چه بَنَدَكِي كَوِي د خُدَايِ يَه رُوِي رِيَا كَنَبِي

H'amīd calls him an idolater, who serves God with the face and hypocrisy.. H'amīd (Gulsh. II, p. 88, 2).

كَه يَار غَوَارِي هُنَبَرَه زَارَه غُو چه دَر شِي حَمِيدَه

If thou wilt have (thy) friend, wail so long till he come to thee, o H'amīd! H'amīd (Gulsh. II, p. 89, 2).

§. 219.

Abbreviation of subordinate sentences.

A subordinate sentence may be abbreviated by the construction with the Nominative absolute (§. 181, 2, sqq.). In this case the subordinative conjunction is left out and the sentence is loosely

subordinated to the main sentence, the subject (or agent, who may be expressed in the Instrumental) being always identical with the subject (or agent) of the main sentence.

خَاخَو غَوِيَه بِي يَه مَنكِل كَبِي نِيوَلِي يَه نِيوَدِي دَ يَوِي وَنِي بِي
پَرَوَاز كَاوَه

Having taken a little flesh in its bill it flew about in the vicinity of a tree. Kalilah o Damanah (Gulsh. I, p. 87).

§. 220.

The direct oration.

The Paštō knows no *oratio obliqua* and does therefore not subordinate such sentences, as the Latin, but renders with primitive simplicity the words, as they were spoken (in a direct oration). These words are always introduced by the particle چه (like the Greek *ὅτι* and the Persian *که*) without being subordinated thereby to the main sentence, and this چه is therefore in such cases only a sign of a following direct oration and is not to be translated.

يَه عَرَضَ بِي وَرَسَوَلِ چِه كَه مَنصَبَ زَه يَوَاخِي وَاخْلَمَ دَا نَوَرِ قَوْمَ يَه رَا
سَرَه حَسَدَ وَكَا

He respectfully rejoined: if I alone take this dignity, these my other countrymen will envy me.

Tāriḫ-i murassaṣ (Gulsh. I, p. 43).

هُرْمُزُ شَاهَرَادَه چَا وَبُيْتِيَدَه چِه دَ دِلَارَ دَ وَزِيرَانُو خَاخَه دِ غَه خَطَا
وَلِيَدَه چِه دِ وَتَرَل

Somebody asked the Prince Hurmuz: what fault hast thou seen in the vazīrs of (thy) father, that thou hast imprisoned them?
Gulistān (Gulsh. I, p. 162).

§. 221.

Interrogatory sentences.

It is evident from the preceding paragraph, that in Paštō only direct interrogations are in use. The question itself is generally not pointed out by interrogatory particles, but only by the voice of the speaker; sometimes څه is employed as interrogatory particle, after the precedent of the Hindī (किञ्चा), which need not be translated. The double interrogation (whether — or) is expressed by: څه, که — که, څه, but in the first member څه or که is often dropped.

آر ویدلې د نه دی چه حکیمانو ویلې دی

Hast thou not heard, that the wise have said?

Gulistān (Gulsh. I, p. 169).

څه د غم ولو دی چه څما په سترکو پردووت

نه وینم په سترکو حقیقت واره مبین

Is it the veil of grief, that has fallen on my eyes? I do not see the whole clear truth. Xush'al (Gulsh. II, p. 52, 3).

په دقن کښې د غاښونه تاجله کا

یا عوږتې په غنچه کښې د شبنم دی

Are in thy mouth thy teeth glittering, or are they drops of dew on the rose-bud? Rah'mān (Gulsh. II, p. 29, 1).

§. 222.

Ellipsis.

An ellipsis is frequently met with in Paštō, especially in poetry. It is very common, that in interjectional sentences (especially in asseverations and imprecations) the verb 'to be' is left out, as: ستا په سر (supply: ږو), by thy head (I swear).

نَه بَلَوچ کَه هَوَارَه وَاړَه چِرکړين دى

نَه ټي دین نَه ټي مذهب ستر ټي فاش

Whether Balōch or Hazārah, all are dirty, they have neither faith nor religion; may their privities be disclosed! *).

Xuṣṣh'al (Gulsh. II, p. 46, 3).

Besides this we meet with some kinds of Aposiopesis (reticence), the most common of which we will point out in the following quotations.

قَو خُوک چِه نَه دى قَانِي نَفَس وَاَبَسْتَنکي کَا

نَه بَه شَي تَرِي دِه زَنخِير سرَه هَوَا

Whoever depends on this transitory breath, (he shall know that) the wind (breath) will not be bound with a chain.

Rah'mān (Gulsh. II, p. 5, 2).

نَه يَوَه پِيَالَه دَ مَيو نَه دَ دَرَسْت جَهَان خِرَاج

زَه اَوَمي اَي مُحْتَسِب کَه مِي خُونَه شَي تَارَاج

Not a cup of wine — not the tribute of the whole world. I and the wine, o censor! though my house be plundered. (I. e. A cup of wine is not to be compared or exchanged for the tribute of the whole world. I and the wine are inseparable etc.).

نَه يَو بَنَه لَاتَق قَرَزَنَد دَ پِلَار يَه خُونَه

نَه دَ سَرَو دَ سَيِينو کَنج دَ دَه يَه کُور

Not a good worthy child in the house of the father — not a treasure of gold and silver in his house (= a good child is not to be compared with — or is far superior to —).

دَ صَبَا بَانک دَ مَلَا وِيل دَ زَاهِد کَه هَغَه کُور وُتِل يَه جُسْت وُ جُو دَ بِل

خَاي شَه

The cry of the morning (= the crowing of the cock), the call of the Mullā (from the minārah), the issuing of the ascetic from that house (was one and the same), he went in search of another place. Kalīlah o Damanah (Gulsh. I, p. 111).

*) Supply here: دى دى; this is a common Afghān imprecation.

Appendix I.

The Calendar of the Afghāns.

The Afghāns reckon by lunar years according to the common muh'ammadan calendar. The names which they give to the months of the year differ from the Arabian nomenclature, wherefore we have put down the Paštō and the corresponding Arabic appellations of the months.

P a š t ō.	days.
حَسَنُ حُسَيْنِ h'asan h'usain	30
صَفَرَة safarah	29
وَرَنْبَتِي خُورُ*) vṛumbai χōr	30
دَوَيَمَه خُور dvayamāh χōr	30
دِرَيَمَه خُور dreyamāh χōr	30
تَلُورَمَه خُور talōramāh χōr	29
دَ خُدَايَ مِيَاشَت da χudāe miāšt **)	30
شَو قَدَر ***) šō qadr {	29
بَرَات barāt }	
رُوزَه rōžāh	30
وَرُوكِي أَخْتَر vṛūkai aχtar	29
مِيَانَه miānāh	30
لُوي أَخْتَر lōe aχtar	29

*) Literally: the first sister.

**) Literally: the month of God.

***) Also: شَو دَ بَرَات مِيَاشَت or: شَو دَ بَرَات مِيَاشَت is assimilated from شَب night, therefore شَو قَدَر = Pers. شَب قَدَر.

Arabic.	days.
مَحْرَمٌ muh'arram	30
صَفَرٌ safar	29
رَبِيعُ الْأَوَّلِ rabī'u-l-avval	30
رَبِيعُ الثَّانِي rabī'u-ṭ-ṭhānī	30
جُمَادَى الْأَوَّلِ jumāda-l-avval	30
جُمَادَى الثَّانِي jumāda-ṭ-ṭhānī	29
رَجَبٌ rajab	30
شَعْبَانٌ šaṣbān	29
رَمَضَانٌ ramazān	30
شَوَّالٌ šavvāl	29
ذِي الْقَعْدَةِ ḏī-l-qasḏāh	30
ذِي الْحِجَّةِ ḏī-l-h'ijjāh	29

In the eastern parts of Afghānistān, which border on India, the Indian appellations of the months are frequently used. These are solar months; their names are:

Paṣtō.	Hindī.
بَیْسَاکِ, وِسَاکِ baisāk, visāk, April-May*.)	वैसाख baisākh.
جُونِ jēt	जेठ jēth.
هَارِ, آَرِ hār, ār	असाढ़ asārḥ.

*) Properly from the middle of April to the middle of May.

سَافَن sāvān.	} July-August.	सावन् sāvān (श्रावण).
پاشاکال pašakāl*)		
بادرو bādrō . . .	August-September.	भादेां bhādō (भाद्र).
آسو asū . . .	September-October.	आसिन् āsin.
کاک katak . . .	October-November.	कातिक kātik.
مَگر magar**) . . .	November-December.	अघन aghan (आयहायण).
پوه pōh . . .	December-January.	पौष paṇṣ (पूस्).
ماه māh . . .	January-February.	माघ māgh.
پاگانر paganr . . .	February-March.	फागुन phāgun.
چیتَر čētār . . .	March-April.	चैत्र čaitr (चैत्).

For the days of the week the Persian appellations are in use in Western Afghānistān, as: شنبه šambeh, Saturday, يك شنبه yak šambeh, Sunday etc., but in Eastern Afghānistān the following names, partly taken from the Hindī, are current:

Pa štō:	Persian:
خالی xālī, Saturday.	شنبه šambeh.
اتوار itbār, itvār, Sunday.	يك شنبه yak šambeh.
گل gul, pīr, Monday.	دو شنبه dō šambeh.
نه nahāh, Tuesday.	سه شنبه seh šumbeh.
چار شنبه čar šambeh, Wednesday.	چهار شنبه čahār šambeh.

*) پاشاکال = वर्षकाल, the rainy season, rain falling in the Panjāb chiefly in July-August.

**) Sindhī: मंघिरु manghiru, Panjābī: मंघर (मार्गेशिर).

پانشنبه pānšambeh	} Thursday. پنج شنبه panj šambeh.
د زیارت ورځ da ziārat vrad	
جمعه jumsāh, Friday.	جمعه jumsāh.

The names of the different seasons are: سیرلی sparlai, spring (or پسرلی psarlai), comprising February, March and April; اوری ōrai, summer generally (consisting of دُوبی dūbai, hot weather, May and June, and پَشْکَال pašakāl, rainy season, July-August); منی manai, autumn, (the latter half of August, September, October); زمی žimai, winter (November, December, January). This division of the seasons however can only be applied to the moderate hill-climate of Afghānistān.

Appendix II.

Survey of the conjugation of the Paṣto verbs.

I. The intransitive verb ending in al.

Infinitive: تښل tš-al, to flee.

Imperative:

Sing. و تښه vó tš-ah, flee.

Plur. و تښئې vó tš-aī, flee ye.

A. From the Imperative are formed:

1) The Present.

Sing.

زَهْ تَنْبَم zah t̤-am, I flee.

تَهْ تَنْبِي tah t̤-ē, thou fleest.

هَاهْ تَنْبِي hayah t̤-ī, he, she flees.

Plur.

مُورْ تَنْبُو mūž t̤-ū, we flee.

تَاسِي تَنْبِي tāse t̤-āī, you flee.

هَاهْ تَنْبِي hayah t̤-ī, they flee.

2) The Subjunctive Present.

Sing.

زَهْ وَتَنْبَم zah v̊ t̤-am, I may flee.

تَهْ وَتَنْبِي tah ǝ t̤-ē, thou mayst flee.

هَاهْ وَتَنْبِي hayah v̊ t̤-ī, he, she may flee.

هَاهْ دِ وَتَنْبِي hayah de v̊ t̤-ī, he, she should flee.

Plur.

مُورْ وَتَنْبُو mūž v̊ t̤-ū, we may flee.

تَاسِي وَتَنْبِي tāse v̊ t̤-āī, you may flee.

هَاهْ وَتَنْبِي hayah v̊ t̤-ī, they may flee.

هَاهْ دِ وَتَنْبِي hayah de v̊ t̤-ī, they should flee.

3) The Future.

Sing.

زَ بَه وَ تَبَمَ zah bah vǒ tǝ-am, I shall flee.

تَه بَه وَ تَبِي تَه tah bah vǒ tǝ-ē, thou wilt flee.

هَه بَه وَ تَبِي هَه hayah bah vǒ tǝ-ī, he, she will flee.

Plur.

مُورَ بَه وَ تَبَمُ mūr bah vǒ tǝ-ū, we shall flee.

تَاسِي بَه وَ تَبِي تَاسِي tāe bah vǒ tǝ-aī, you will flee.

هَه بَه وَ تَبِي هَه hayah bah vǒ tǝ-ī, they will flee.

B. From the participle praeterite are formed :

4) The Imperfect.

Sing.

زَ تَبَلَمَ zah tǝ-al-am, I fled.

تَه تَبَلِي tah tǝ-al-ē, thou fledst.

هَه تَبَل هَه hayah tiǝ, he fled.

هَه تَبَلَه هَه hayah tǝ-al-āh, tǝ-āh, she fled.

Plur.

مُورَ تَبَلَمُ mūr tǝ-al-ū, we fled.

تَاسِي تَبَلَمِي tāse tǝ-al-aī, you fled.

هَه تَبَل هَه hayah tǝ-al, tǝ-ah, masc.

هَه تَبَلِي هَه hayah tǝ-al-ē, tǝ-ē, fem.

} they fled.

5) The Habitual Imperfect.

Sing.

زَهْ بِهْ تَنْبَلَمَ zah bah tş-al-am, I used to flee
etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

Sing. and Plur.

تَنْبَلَى, تَنْبَلَى, تَنْبَلَايَ (تَنْبَى, تَنْبَى, تَنْبَايَ)	$\left\{ \begin{array}{l} \text{زَهْ zah} \\ \text{تَهْ tah} \\ \text{هَاهْ hayah} \\ \text{مُوْزْ mūž} \\ \text{تَاسَى tāse} \\ \text{هَاهْ hayah} \end{array} \right.$	tş-al-ai, tş-al-ē, tş-al-āē
		(tş-ai, tş-ē, tş-āē).

(If) I, thou, he, she, we, you, they would flee; or: would
that I, thou, he, she, we, you, they would flee!

7) The Aorist.

Sing.

زَهْ وَ تَنْبَلَمَ zah vō tş-al-am, I fled.
etc. etc. (like the Imperfect).

8) The Habitual Aorist.

Sing.

زَهْ بِهْ وَ تَنْبَلَمَ zah bah vō tş-al-am, I used to flee.
etc. etc. (like the Imperfect).

C. With the participle perfect and the auxiliary 'to be' are formed:

9) The Perfect.

Sing.

يَم تَبَلَى, تَبَلَى tš-al-ai (m.), tš-al-e (f.) yam, I have fled.

تِي „ „ „ „ ē, thou hast fled.

دَي	تَبَلَى	tš-al-ai dai	he	} has fled.
دَ	تَبَلَى	tš-al-e dah	she	

Plur.

يُو تَبَلَى tš-al-ī yū, we have fled.

نِي „ tš-al-ī ai, you have fled.

دِي „ tš-al-ī dī, they have fled.

10) The Subjunctive of the Perfect.

Sing.

دِي	{	تَبَلَى masc., he	} may have fled.
		تَبَلَى fem., she	

Plur.

دِي تَبَلَى tš-al-ī vī, they may have fled.

11) The Pluperfect.

Sing.

وَم تَنْبَلِي, تَنْبَلِي tš-al-ai (m.), tš-al-e (f.) vum, I had fled.

وَي ” ” ” ” vē, thou hadst fled.

وَهُ	تَنْبَلِي	tš-al-ai vuh, he	} had fled..
وَه	تَنْبَلِي	tš-al-e, vah, she	

Plur.

وَر تَنْبَلِي tš-al-ī vū, we had fled.

وَرِي ” ” vaī, you had fled.

وَر	”	”	vū (masc.)	} they had fled.
وَرِي	”	”	vē (fem.)	

12) The Subjunctive of the Pluperfect.

Sing.

وَم تَنْبَلِي, تَنْبَلِي بَه bah tš-al-ai (m.), tš-al-e (f.) vum, I would have fled, etc. etc. (like the Pluperfect).

13) The Conditional (Optative) of the Pluperfect.

Sing.

وَدِي, دِي, دَاي	تَنْبَلِي, تَنْبَلِي وَی	زَ zah	} tš-al-ai, tš-al-ē vai, vē, vāē
		تَ tah	
		هَاه hayah	

(If) I, thou, he, she would have fled; or: would that I, thou, he, she had fled!

Plur.

$$\left. \begin{array}{l} \text{مُو} \text{ mūž} \\ \text{تَبَلَى} \text{ tāse} \\ \text{هَغَه} \text{ hayah} \end{array} \right\} \text{tš-al-ī vai, vē, vāē.}$$
 وَای، دِی، دِی

(If) we, you, they would have fled; or: would that we, you, they had fled!

14) The Past Future.

Sing.

یم به تَبَلَى، تَبَلَى bah tš-al-ai (m.), tš-al-e (f.) yam, I shall have fled.
 تُی " " " " " " ē, thou wilt have fled.
 دِی " " " " " " vī, he, she will have fled.

Plur.

یو به تَبَلَى bah tš-al-ī yū, we shall have fled.
 تُی " " " " " aī, you will have fled.
 دِی " " " " " vī, they will have fled.

II. The intransitive verb ending in -ēd-āḷ.

a) دَرِیدَل dar-ēd-āḷ, to stand, primit. verb.

b) زَرِیدَل zar-ēd-āḷ, to become old, derivat. verb. (زَرَد).

Imperative.

Sing.

a) و دَرِهَی vő dar-ēž-ah, stand!

b) $\left. \begin{array}{l} \text{زَر} \text{ zōr (masc.)} \\ \text{زَرَه} \text{ zar-āh (fem.)} \end{array} \right\} \text{šah, become old!}$

Plur.

a) و دَرِهَی vő dar-ēž-aī, stand ye!

b) $\left. \begin{array}{l} \text{زَارَه} \text{ zārah (masc.)} \\ \text{زَرَه} \text{ zarē (fem.)} \end{array} \right\} \text{šāī, become ye old!}$

With the prohibitive particle مَ mah zar-ēž-ah, Plur.
مَ زَرِهَی mah zar-ēž-aī, do not become old!

A. From the Imperative are formed:

1) The Present.

Sing.

a) زَ دَرِهَم (دَرَم) zah dar-ēž-am, (dar-am), I stand.

تَه دَرِهَی (دَرِی) tah dar-ēž-ē (dar-ē), thou standest.

هَه دَرِهَی (دَرِی) hayah dar-ēž-ī (dar-ī), he, she stands.

Plur.

مُو دَرِهَو (دَرَو) mūž dar-ēž-ū (dar-ū), we stand.

(تَاسِي دَرِي تَاسِي tāse dar-ēž-aī (dar-aī), you stand.

(دَرِي هَايَاه hayah dar-ēž-i (dar-i), they stand.

b)

Sing.

زَه زَه zah zar-ēž-am, I become old.

etc. etc. (quite like زَه زَه).

2) The Subjunctive Present.

a)

Sing.

زَه وَ دَرِي zah vō dar-ēž-an, I may stand.

etc. etc. (like the Present).

b)

Sing.

شَم	{	زَه (m.) zah zōr	}	šam, I may become old.
		زَه (f.) „ zar-āh		

شِي	{	تَه (m.) tah „	}	šē, thou mayst become old.
		„ (f.) „ „		

شِي	{	هَاه (m.) hayah „	}	šī, he, she may become old.
		„ (f.) „ „		

شِي	{	هَاه دَرِي (m.) hayah de zōr	}	šī, he, she should become old.
		دَرِي (f.) „ de zar-āh		

Plur.

شَو	{	مُو زَاه (m.) mūž zārah	}	šū, we may become old.
		زَه (f.) „ zar-ē		

شِي	{	تَاسِي tāse „	}	šāī, you may become old.
		„ „ „ „		

شی { " هَعَه hayah " } šī, they may become old.
 " " " " }

شی { هَعَه د زَرَه hayah de zārah } šī, they should become old.
 " هَعَه د زَرَه " de zar-ē }

3) The Future.

a)

Sing.

زَه بَه وَ دَرَبَرَم zah bah vō dar-ēž-am, I shall stand.

تَه بَه وَ دَرَبَرَم tah bah vō dar-ēž-ē, thou wilt stand.

هَعَه بَه وَ دَرَبَرَم hayah bah vō dar-ēž-ī, he, she will stand.

Plur.

مُورَه وَ دَرَبَرَم mūž bah vō dar-ēž-ū, we shall stand.

تَاسَه وَ دَرَبَرَم tāse bah vō dar-ēž-aī, you will stand.

هَعَه بَه وَ دَرَبَرَم hayah bah vō dar-ēž-ī, they will stand.

b)

Sing.

شَم { زَه بَه زَرَه (m.) zah bah zōr } šam, I shall become old.
 " زَه " " (f.) " " zar-āh }

شی { " " تَه (m.) tah " " } šē, thou wilt become old.
 " " " (f.) " " " }

شی { " " هَعَه (m.) hayah " " } šī, he, she will become old.
 " " " (f.) " " " }

Plur.

شَو	{	مَوْرَ بَه زَاړَه (m.) mūž bah zārah	{	šū, we shall become old.
		زَهِي " " (f.) " " zar-ē		
شَتِي	{	" " تَاسِي (m.) tāse " "	{	šāī, you will become old.
		" " " (f.) " " "		
شِي	{	" " هَاږَه (m.) hayah " "	{	šī, they will become old.
		" " " (f.) " " "		

B. From the participle preterite are formed:

4) The Imperfect.

a)

Sing.

زَه دَرِيْدَم zah dar-ēd-al-am, dar-ēd-am, I stood.

تَه دَرِيْدِي tah dar-ēd-al-ē, dar-ēd-ē, thou stoodst.

هَه دَرِيْدَه (m.) hayah dar-ēd-aḡ, he

اَه دَرِيْدَه (f.) hayah dar-ēd-al-āh, dar-ēd-āh, she } stood.

Plur.

مَوْر دَرِيْدُو mūž dar-ēd-al-ū, dar-ēd-ū, we stood.

تَاسِي دَرِيْدِي tāse dar-ēd-al-aī, dar-ēd-aī, you stood.

هَه دَرِيْدَل (m.) hayah dar-ēd-aḡ, dar-ēd-aḡ

اَه دَرِيْدَل " (f.) " dar-ēd-al-ē, dar-ēd-ē } they stood.

b) Sing.

زَه زَرِدَدَم, زَه زَرِدَدَم zah zar-ēd-al-am, zar-ēd-am, I became old.

etc. etc. (like دَرِدَدَم etc.).

5) The Habitual Imperfect.

a) Sing.

زَه بَه دَرِدَدَم, زَه بَه دَرِدَدَم zah bah darēd-al-am, bah darēd-am,

I used to stand; etc. etc. (like the Imperfect).

b) Sing.

زَه بَه زَرِدَدَم, زَه بَه زَرِدَدَم zah bah zar-ēd-al-am, bah zar-ēd-am,

I used to become old; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

a)

*) دَرِدَدَلِي, دَرِدَدَلِي	$\left\{ \begin{array}{l} \text{زَه, تَه, هَه} \\ \text{hayah} \end{array} \right.$	$\left\{ \begin{array}{l} \text{dar-ēd-al-ai, dar-ēd-al-ē,} \\ \text{or} \end{array} \right.$
or	$\left\{ \begin{array}{l} \text{مُو, تَاسِي, هَه} \\ \text{mūž, tāse, hayah} \end{array} \right.$	$\left\{ \begin{array}{l} \text{dar-ēd-ai, dar-ēd-ē} \\ \text{or} \end{array} \right.$
دَرِدَدِي, دَرِدَدِي		

(If) I, thou, he, she, we, you, they would stand; or: would that I etc. would stand!

b) Sing.

شَوِي, شَوِي, شَوَلَاي	$\left\{ \begin{array}{l} \text{زَه, تَه, هَه} \\ \text{(m.) zah, tah, hayah} \end{array} \right.$	$\left\{ \begin{array}{l} \text{zōr} \\ \text{or} \end{array} \right.$	$\left\{ \begin{array}{l} \text{šv-al-ai, šv-} \\ \text{al-ē, šv-al-āē} \end{array} \right.$
or	$\left\{ \begin{array}{l} \text{زَه} \\ \text{(f.) } \text{ " " " } \end{array} \right.$	$\left\{ \begin{array}{l} \text{zar-āh} \\ \text{or} \end{array} \right.$	$\left\{ \begin{array}{l} \text{šv-ai, šv-ē,} \\ \text{šv-āē} \end{array} \right.$
شَوِي, شَوِي, شَوَلَاي			

*) Or دَرِدَدَلَاي dar-ēd-al-āē, دَرِدَدَلَاي dar-ēd-āē.

(If) I, thou, he, she would become old; or: would that I, thou, he, she would become old!

Plur.

etc. شَوِيَ	{	مُورِ، تَاسِي، هَعَّة زَارَه (m.) mūž, tāse, hayah zārah	{	šv-al-ai etc.
or				or
etc. شَوِيَ	{	نَهِي ,, ,, ,, (f.) ,, ,, zar-ē	{	šv-ai etc.

(If) we, you, they would become old; or: would that we, you, they would become old!

7) The Aorist.

a) Sing.

زَه وَدَرِدَم, وَدَرِدَم زَه zah vō dar-ēd-al-am, vō dar-ēd-am,
I stood; etc. etc. (like the Imperfect).

b) Sing.

*) شَوَم, شَوَلَم	{	زَه زَر (m.) zah zōr	{	šv-am, šv-al-am,
		زَه ,, (f.) ,, zar-āh		I became old.
شَوِي, شَوِي	{	تَه (m.) tah ,,	{	šv-ē, šv-al-ē,
		,, ,, (f.) ,, ,,		thou becamest old.
شَوَه, شَوَه	{	هَعَّة (m.) hayah ,, šah, he	{	became old.
		,, ,, (f.) ,, ,, šv-āh, šv-al-āh, she		

Plur.

شَوَر, شَوَلَر	{	مُورِ زَارَه (m.) mūž zārah	{	šv-ū, šv-al-ū,
		نَهِي ,, (f.) ,, zar-ē		we became old.

*) شَوَم is not so much in use as شَوَم.

شَوَتِي, شَوَلَتِي	” تَاسِي (m.) tāse ”	šv-āī, šv-al-āī,
	” ” (f.) ” ”	you became old.
شَو, شَوَه, شَوَل	” فَهَه (m.) hayah ”	šv-ū, šv-aḥ,
		šv-al
شَوِي, شَوَلِي	” ” (f.) ” ”	šv-ē, šv-al-ē
		they be- came old.

8) The Habitual Aorist.

a) Sing.

زَه بَه وَدَرِيدَم, zah bah vō dar-ēd-al-am, bah vō dar-ēd-am,

I used to stand; etc. etc. (like the Imperfect).

b) Sing.

زَه بَه زَوَر شَوَم, zah bah zōr šv-am, I used to become old.
etc. etc. (like the Aorist).

**C. With the participle perfect and the auxiliary „to be“
are formed:**

9) The Perfect.

a) Sing.

يَم	” زَه دَرِيدَتِي (*) (m.) zah dar-ēd-al-ai	yam, I have stood.
	” دَرِيدَتِي (f.) ” dar-ēd-al-e	
تِي	” تَه (m.) tah ”	ē, thou hast stood.
	” ” (f.) ” ”	
دَي	” فَهَه (m.) hayah ”	dai, he } has stood. dah, she }
دَه	” ” (f.) ” ”	

*) Or دَرِيدَتِي dar-ēd-ai, fem. دَرِيدَتِي dar-ēd-e, Plur. (com.) دَرِيدَتِي dar-ēd-L.

Plur.

مُو دَرِیْدَنِ یُو	mūž dar-ēd-al-i yū,	we have stood.
تَاسِی " نِی	tāse " aī,	you have stood.
هَیْه " دِی	hayah " dī,	they have stood.

b)

Sing.

نَم { زَ زَوَر شَوِی (m.) zah zōr šavai	yam, I have become old.
زَ زَوَر شَوِی " (f.) " zar-āh šave	
تِی { " " تَ (m.) tah " "	ē, thou hast become old.
" " " (f.) " " "	
دِی { " " هَیْه (m.) hayah " "	dai, he } has become old.
دَ " " " (f.) " " "	

Plur.

یُو { مُو زَاَر شَوِی (m.) mūž zārah šavī	yū, we have become old.
زَی زَاَر شَوِی " (f.) " zar-ē savī	
نِی { " " تَاسِی (m.) tāse " "	aī, you have become old.
" " " (f.) " " "	
دِی { " " هَیْه (m.) hayah " "	dī, they have become old.
" " " (f.) " " "	

10) The Subjunctive of the Perfect.

a)

Sing.

وِی { هَیْه دَرِیْدَنِی (m.) hayah dar-ēd-al-ai	vī, he, she may have stood.
دَرِیْدَنِی " (f.) " dar-ēd-al-e	

Plur.

هَعَه دَرِيدَلِي وَي (m. f.), hayah dar-ēd-al-ī vī, they may have stood.

b) Sing.

وي { هَعَه زَوَر شَوِي (m.) hayah zōr šavai } vī, he, she may here
 زَرِه شَوِي „ (f.) „ zaṛ-āh šave } become old.

Plur.

شَوِي وَي { هَعَه زَارِه (m.) hayah zārah } šavī vī, they may have
 زِي „ (f.) „ zaṛ-ē } become old.

11) The Pluperfect.

a) Sing.

م { زِه دَرِيدَلِي (m.) zah dar-ēd-al-ai } vum, I had stood.
 دَرِيدَلِي „ (f.) „ dar-ēd-al-e }
 etc. etc.

b) Sing.

م { زِه زَوَر شَوِي (m.) zah zōr šavai } vum, I had become old.
 زَرِه شَوِي „ (f.) „ zaṛ-āh šave }
 etc. etc.

12) The Subjunctive of the Pluperfect.

a) Sing.

م { زِه بَه دَرِيدَلِي (m.) zah bah dar-ēd-al-ai } vum
 دَرِيدَلِي „ „ (f.) „ „ dar-ēd-al-e }

I should have stood; etc. etc.

b)

Sing.

$$\left. \begin{array}{l} \text{زَ بَہ زورَ شَوِی} \text{ (m.) zah bah zōr šavai} \\ \text{زَہ زَہ شَوِی} \text{ „ „ (f.) „ „ zar-āh šave} \end{array} \right\} \text{vum}$$

I should have become old; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a)

Sing.

$$\left. \begin{array}{l} \text{وای, وای, وای} \left\{ \begin{array}{l} \text{زَ دَرِیدَنی} \text{ (m.) zah dar-ēd-al-ai} \\ \text{دَرِیدَنی} \text{ „ (f.) „ dar-ēd-al-e} \end{array} \right. \end{array} \right\} \text{vai, vē, vāē}$$

(If) I would have stood; or: would that I had stood!
etc. etc.

b)

Sing.

$$\left. \begin{array}{l} \text{وای, وای, وای} \left\{ \begin{array}{l} \text{زَ زورَ شَوِی} \text{ (m.) zah zōr šavai} \\ \text{زَہ زَہ شَوِی} \text{ „ (f.) „ zar-āh šave} \end{array} \right. \end{array} \right\} \text{vai, vē, vāē,}$$

(If) I would have become old; or: would that I had become old! etc. etc.

14) The Past Future.

a)

Sing.

$$\left. \begin{array}{l} \text{یم} \left\{ \begin{array}{l} \text{زَ بَہ دَرِیدَنی} \text{ (m.) zah bah dar-ēd-al-ai} \\ \text{دَرِیدَنی} \text{ „ „ (f.) „ „ dar-ēd-al-e} \end{array} \right. \end{array} \right\} \text{yam,}$$

I shall have stood; etc. etc.

b)

Sing.

$$\left. \begin{array}{l} \text{یم} \left\{ \begin{array}{l} \text{زَ بَہ زورَ شَوِی} \text{ (m.) zah bah zōr šavai} \\ \text{زَہ زَہ شَوِی} \text{ „ „ (f.) „ „ zar-āh šave} \end{array} \right. \end{array} \right\} \text{yam, I shall have become old.}$$

etc. etc.

III. Transitive verb ending in al.

Infinitiv: شَرَلَ, šar-al, to eject.

Imperative.

Sing.

وَشَرَّهْ vö šar-ah, eject!

Plur.

وَشَرَّيْ vö šar-aī, eject ye!

A. From the Imperative are formed:

1) The Present.

Sing.

زَهْ شَرِّم zah šar-am *), I eject.

تَهْ شَرِّي tah šar-ē, thou ejectest.

هَيَّاهْ شَرِّي hayah šar-ī, he, she ejects.

Plur.

مُوْزْ شَرِّو mūž šar-ū, we eject.

تَاسِيْ شَرَّيْ tāse šar-aī, you eject.

هَيَّاهْ شَرِّي hayah šar-ī, they eject.

2) The Subjunctive of the Present.

Sing.

زَهْ وَشَرِّم zah vö šar-am, I may eject (that I eject).

تَهْ وَشَرِّي tah vö šar-ē, thou mayst eject.

*) Or: شَرَّامَه šar-amah, in the eastern (modern) dialect.

هَیَاه وُ شَرِی hayah vō šar-ī, he, she may eject.

هَیَاه دِ وُ شَرِی hayah de vō šar-ī, he, she should eject.

Plur.

مُور وُ شَرِو mūž vō šar-ū, we may eject.

تَاسِی وُ شَرِئِی tāse vō šar-aī, you may eject.

هَیَاه وُ شَرِی hayah vō šar-ī, they may eject.

هَیَاه دِ وُ شَرِی hayah de vō šar-ī, they should eject.

3) The Future.

Sing.

زَه بَه وُ شَرِم zah bah vō šar-am, I shall eject.

etc. etc. (like the Present).

B. From the participle preterite are formed
(with passive signification):

4) The Imperfect.

Sing.

زَه ئِی شَرَلَم zah ē šar-al-am *), I was ejected by him.

تَه ئِی شَرَلِی tah ē šar-al-ē, thou wast ejected by him.

هَیَاه ئِی شَرَاه (m.) hayah ē šar-aḥ, he was ejected by him.

شَرَلَه „ „ (f.) „ „ šar-al-āḥ, she was ejected by him.

Plur.

مُور ئِی شَرَلَو mūž ē šar-al-ū, we were ejected by him.

تَاسِی ئِی شَرَلِی tāse ē šar-al-aī, you were ejected by him.

*) The pronominal suffix ئِی (by him, her, them) is only added to show the construction and use of these tenses.

هَجَّاهُ قِي شَرَلْ (m.)	hayah ē šar-al	} they were ejected by him.
شَرَلْ ,, ,, (f.)	,, ,, sar-al-ē	

5) The Habitual Imperfect.

Sing.

زَهْ بَه قِي شَرَلَمْ zah bah ē šar-al-am *), I used to be ejected by him,
etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

شَرَلْ, شَرَلْ, شَرَلْ or شَرَلْ, شَرَلْ, شَرَلْ	$\left\{ \begin{array}{l} \text{مَا} \text{ mā} \\ \text{تَا} \text{ tā} \\ \text{هَجَّاهُ} \text{ hayah} \\ \text{مُو} \text{ mū} \\ \text{تَاسُو} \text{ tāsū} \\ \text{هَجَّو} \text{ hājō} \end{array} \right\}$	šar-al-ai, šar-al-ē, šar-al-āē
		or
		šar-ai, šar-ē, šar-āē

(If) he, she, they would be ejected, or: would that he, she, they would be ejected (by me, thee, him, her, us you, them) **).

7) The Aorist.

Sing.

زَهْ وَ قِي شَرَلَمْ zah vō ē šar-al-am, I was ejected by him.
etc. etc. (like the Imperfect).

*) Or: زَهْ قِي شَرَلَمْ zah ē šar-al-am bah.

**) This mood is only used in the third person Sing. and Plur., the first and second person being avoided to prevent confusion with other tenses. شَرَلْ, شَرَلْ, شَرَلْ etc. is not subject to any inflexion.

8) The Habitual Aorist.

Sing.

زَهْ بَهْ ثِي وَ شَرِّمَ zah bah ē vō šar-al-am, I used to be ejected by him.

etc. etc. (like the Imperfect).

C. With the participle perfect and the auxiliary 'to be' are formed (with passive signification):

9) The Perfect.

Sing.

أَمَّ	{	زَهْ ثِي شَرِّ (m.) zah ē šar-al-ai *	{	yam, I have been ejected by him.
	{	شَرِّ " " (f.) " ē šar-al-e	{	
تَحَا	{	" " تَهْ (m.) tah " "	{	ē, thou hast been ejected by him.
	{	" " " (f.) " " "	{	
دَيَّ	{	هَغَهْ (m.) hayah " "	{	dai, he has been ejected by him.
دَهْ	{	" " " (f.) " " "	{	dah, she has been ejected by him.

Plur.

مُوْثِي شَرِّ مُوْ	(com.) mūž ē šar-al-i yū, we have been ejected by him.
تَاسِي " "	tāse " " aī, you have been ejected by him.
هَغَهْ " "	hayah " " dī, they have been ejected by him.

10) The Subjunctive of the Perfect.

Sing.

وَيَّ	{	هَغَهْ ثِي شَرِّ (m.) hayah ē šar-al-ai	{	vī, he, she may have been ejected by him.
	{	شَرِّ " " (f.) " " šar-al-e	{	

*) Or شَرِّ šar-ai, fem. شَرِّ šar-e (شَرِّ).

Plur.

هَعَه نِي شَرِي وَي (com.) hayah ē šar-al-ī vī, they may have been ejected by him.

11) The Pluperfect.

Sing.

زَه نِي شَرِي (m.)	zah ē šar-al-ai	vum, I had been ejected by him.
شَرِي " " (f.)	šar-al-e	
تَاهِي (m.)	tāhī " "	vē, thou hast been ejected by him.
" " (f.)	" " "	
هَعَه (m.)	hayah " "	vuh, he had been ejected by him.
" " (f.)	" " "	vāh, she

Plur.

مَوْر نِي شَرِي وَي (com.)	mūž ē šar-al-ī vū	we had been ejected by him.
تَاهِي (com.)	tāse " "	vaī, you had been ejected by him.
هَعَه (m.)	hāyah " "	vū they had been ejected by him.
" " (f.)	" " "	vē

12) The Subjunctive of the Pluperfect.

Sing.

زَه بَه نِي شَرِي (m.)	zah bah ē šar-al-ai	vum,
شَرِي " " (f.)	" " "	šar-al-e

I should have been ejected by him; etc. etc. (like the Pluperfect).

13. The Conditional (Optative) of the Pluperfect.

Sing.

دَى, دَى	$\left\{ \begin{array}{l} \text{زَ, تَه, هَعَه بِي شَرِي} \\ \text{شَرِي } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \end{array} \right\}$	$\left\{ \begin{array}{l} \text{(m.) zah, tah, hayah šar-al-ai} \\ \text{(f.) } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \end{array} \right\}$	$\left\{ \begin{array}{l} \text{vai, vĕ,} \\ \text{vāĕ} \end{array} \right\}$
وَاي			

(If) I, thou, he, she would have been ejected by him; or: would that I, thou, he, she had been ejected by him!

Plur.

دَى, دَى	مُور, تَاسِي	(com.) mūž, tāse, hayah, šar-al-ī	vai, vĕ, vāĕ,
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(If) we, you, they would have been ejected by him; or: would that we, you, they had been ejected by him!

14. The Past Future.

Sing.

نَمَ	$\left\{ \begin{array}{l} \text{زَ بَه بِي شَرِي} \\ \text{شَرِي } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \end{array} \right\}$	$\left\{ \begin{array}{l} \text{(m.) zah bah ē šar-al-ai} \\ \text{(f.) } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \end{array} \right\}$	$\left\{ \begin{array}{l} \text{yam, I shall have} \\ \text{been ejected by him.} \end{array} \right\}$
بِي	$\left\{ \begin{array}{l} \text{تَه } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \end{array} \right\}$	$\left\{ \begin{array}{l} \text{(m.) tah } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ē, thou wilt have} \\ \text{been ejected by him.} \end{array} \right\}$
دَى	$\left\{ \begin{array}{l} \text{هَعَه } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \end{array} \right\}$	$\left\{ \begin{array}{l} \text{(m.) hayah } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \text{ } \end{array} \right\}$	$\left\{ \begin{array}{l} \text{vī, he, she will have} \\ \text{been ejected by him.} \end{array} \right\}$

Plur.

مُور بَه بِي شَرِي يُو	(com.) mūž bah ē šar-al-ī yū,	we will have been ejected by him.
تَاسِي	tāse	aī, you will have been ejected by him.
هَعَه	hayah	vī, they will have been ejected by him.

IV. The causal verb ending in al.

Infinitive:

- a) وڤروڤل vēr-av-al *), to frighten, primit. caus. verb.
 b) جوړول jōr-av-al, to restore, derivat. caus. verb.

Imperative:

Sing.

- a) وڤروڤه vō vēr-av-ah, frighten!
 b) کړه { جوړ (m.) jōr **)
 جوړه (f.) jōr-āh } krah, restore!
 مه جوړوه mah jōr-av-ah, do not restore!

Plur.

- a) وڤروږي vō vēr-av-aī, do ye frighten!
 b) کړئ { جوړ (m.) jōr
 جوړئ (f.) jōr-ē } kr-aī, restore ye!
 مه جوړوئ mah jōr-av-aī, do ye not restore!

*) The primitive causal verb is quite regular; here it is put down chiefly in contradistinction to the derivative causal, in order to show the different conjugation of both.

**) The gender of the adjective must agree with the object of the verb. Instead of کړل the other auxiliary کول is also used in the Imperative, the Subjunctive of the Present, the Future and in the III person Sing. and Plural of the Aorist.

A. From the Imperative are formed:

1) The Present.

a)

Sing.

زه وږوم zah vēr-av-am, I frighten.

ته وږوي tah vēr-av-ē, thou frightenest.

هغه وږوي hayah vēr-av-ī, he, she frightens.

Plur.

موږ وږوو mūž vēr-av-ū, we frighten.

تاسې وږوي tāse vēr-av-aī, you frighten.

هغه وږوي hayah vēr-av-ī, they frighten.

b)

Sing.

زه جوړوم zah jōr-av-am, I restore.

etc. etc. (like وږوم).

2. The Subjunctive of the Present.

a)

Sing.

زه وږوم zah vō vēr-av-am, I may frighten.

etc. etc.

b)

Sing.

زه جوړم	zah jōr (m.)	}	kr-am, I may restore.
ته جوړه	jōr-āh (f.)		
ته	tah	}	kr-ē, thou mayst restore.
"	"		
هغه	hayah	}	kr-ī, he, she may restore.
"	"		
"	"		
"	"		
"	"		

کری	{	هَیاه دِ جَوَر hayah de jōr (m.)	{	kr-ī, he, she should restore.
		جَوَر " " " jōr-āh (f.)		
Plur.				
کِر	{	مُور جَوَر mūž jōr (m.)	{	kr-ū, we may restore.
		جَوَر " " jōr-ē (f.)		
کِرِی	{	" تَاسِ tāse "	{	kr-ai, you may restore.
		" " " " "		
کری	{	" هَیاه " " "	{	kr-ī, they may restore.
		" " " " "		
کری	{	هَیاه دِ جَوَر hayah de jōr	{	kr-ī, they should restore.
		جَوَر " " " jōr-ē		

3. The Future.

a)

Sing.

زَه بَه وَ دِیروم zah bah vō vēr-av-am, I shall frighten.

etc. etc. (like the Present).

b)

Sing.

کِرَم { (m.) زَه بَه جَوَر zah bah jōr } kr-am, I shall restore,
(f.) جَوَر " " " jōr-āh

etc. etc. (like the Subjunctive).

B. From the participle preterite are formed :

(with passive signification)

4) The Imperfect.

a)

Sing.

زَه تِی دِیروم zah ē vēr-av-al-am, I was frightened by him.

تَهْ ثِي وَيَرَوَلِي tah ē vēr-av-al-ē, thou wast frightened by him.

هَيَّاهْ ثِي وَيَرَوَلِي (m.) hayah ē vēr-āv-ōh, he	} was frightened by him.
وَيَرَوَلِي " " (f.) " " vēr-av-al-āh, she	

Plur.

مُورْ ثِي وَيَرَوَلِي mūž ē vēr-av-al-ū, we were frightened by him.

تَاسِيْ ثِي وَيَرَوَلِي tāse ē vēr-av-al-aī, you were frightened by him.

هَيَّاهْ ثِي وَيَرَوَلِي (m.) hayah ē vēr-av-al	} they were frightened by him.
وَيَرَوَلِي " " (f.) " " vēr-av-al-ē	

b)

Sing.

زَهْ ثِي جَوَّرَوَلَمْ zah ē jōr-av-al-am, I was restored by him.
etc. etc. (like وَيَرَوَلَمْ).

5) The Habitual Imperfect.

a)

Sing.

زَهْ بَهْ ثِي وَيَرَوَلَمْ zah bah ē vēr-av-al-am, I used to be frightened by him; etc. etc. (like the Imperfect).

b)

Sing.

زَهْ بَهْ ثِي جَوَّرَوَلَمْ zah bah ē jōr-av-al-am, I used to be restored by him; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

a) b)

Sing.

دېرولای, دېرولای, دېرولای	$\left\{ \begin{array}{l} \text{مَا } mā \\ \text{تَا } tā \\ \text{هَغَه } hayah \\ \text{مُو } mūž \\ \text{تَاسُو } tāsu \\ \text{هَغُو } hayō \end{array} \right.$	$\left\{ \begin{array}{l} vēr-av-al-ai, vēr-av-al-ē, \\ vēr-av-al-āē. \\ jōr-av-al-ai, jōr-av-al-ē, \\ jōr-av-al-āē. \end{array} \right.$
جورولای, جورولای, جورولای		

(If) he, she, they would be frightened (restored) by me, thee, him, her, us, you, them; or: would that he, she, they would be frightened (restored) by me! etc.

7) The Aorist.

a)

Sing.

زَه و بُی دېرولَم zah vō ē vēr-av-al-am, I was frightened by him;
etc. etc. (like the Imperfect).

b)

Sing.

کړم	$\left\{ \begin{array}{l} \text{زَه بُی جور (m.) zah ē jōr} \\ \text{جور " " (f.) " " jōr-āh} \end{array} \right.$	$\left\{ \begin{array}{l} kṛ-am, I was restored by \\ him. \end{array} \right.$
کړې	$\left\{ \begin{array}{l} \text{" " تَه (m.) tah " " } \\ \text{" " " (f.) " " " } \end{array} \right.$	$\left\{ \begin{array}{l} kṛ-ē, thou wast restored \\ by him. \end{array} \right.$
کړه, کړه	$\left\{ \begin{array}{l} \text{" " هَغَه (m.) hayah " " } \\ \text{" " " (f.) " " " } \end{array} \right.$	$\left\{ \begin{array}{l} \text{kar, kṛ-āh, he } \\ \text{kṛ-al-āh, kṛ-āh, she } \end{array} \right. \left. \begin{array}{l} \text{was restored} \\ \text{by him.} \end{array} \right.$

Plur.

کړد	{	موندلی جوړ (m.) mūž ē jōr	}	kr-ā, we were restored by him.
		جوړی " " (f.) " " jōr-ē		
کړئ	{	" " تاسی (m.) tāse " "	}	kr-ā, you were restored by him.
		" " " (f.) " " "		
کړل, کړه	{	" " " (m.) hayah " "	}	kr-ā, kr-āh } they were rest- ored by him.
		" " " (f.) " " "		

8) The Habitual Aorist.

a) Sing.

ز به ټی و ډېرولم zah bah ē vō vēr-av-āl-am, I used to be frightened by him; etc. etc. (like the Aorist-Imperf.).

b) Sing.

کړم { ز به ټی جوړ (m.) zah bah ē jōr }
کړم { جوړی " " (f.) " " jōr-āh } kr-am, I used to be
restored by him; etc. etc. (like the Aorist).

C. With the participle perfect and the auxiliary "to be" are formed (with passive signification):

9) The Perfect.

a) Sing.

یم { ز ټی و ډېرول (m.) zah ē vēr-av-al-ai }
یم { و ډېرول " " (f.) " " vēr-av-al-e } yam, I have been
frightened by him.
etc. etc. (cf. the Perfect of the trans. verb, sub III).

b)

Sing.

$\left\{ \begin{array}{l} \text{زَه تِي جَوَر كَرِي} \text{ (m.) } \text{zah ē jōr kar-ai} \\ \text{يَم " " " (f.) " " jōr-āh kar-e} \end{array} \right\} \text{yam, I have been restored by him.}$
 etc. etc.

Plur.

$\left\{ \begin{array}{l} \text{مُو تِي جَوَر} \text{ (m.) } \text{mūž ē jōr} \\ \text{كَرِي يَم " " " (f.) " " jōr-ē} \end{array} \right\} \text{kar-ī yū, we have been restored by him.}$
 etc. etc.

10) The Subjunctive of the Perfect.

a)

Sing.

$\left\{ \begin{array}{l} \text{هَيَّاه تِي دِيرَوِي} \text{ (m.) } \text{hayah ē vēr-av-al-ai} \\ \text{وِي " " " (f.) " " vēr-av-al-e} \end{array} \right\} \text{vī, he, she may have been frightened by him.}$

Plur.

$\text{هَيَّاه تِي دِيرَوِي} \text{ (com.) } \text{hayah ē vēr-av-al-ī vī, they may have been frightened by him.}$

b)

Sing.

$\left\{ \begin{array}{l} \text{هَيَّاه تِي جَوَر كَرِي} \text{ (m.) } \text{hayah ē jōr kar-ai} \\ \text{وِي " " " (f.) " " jōr-āh kar-e} \end{array} \right\} \text{vī, he/she may have been restored by him.}$

Plur.

$\left\{ \begin{array}{l} \text{هَيَّاه تِي جَوَر} \text{ (m.) } \text{hayah ē jōr} \\ \text{كَرِي يَم " " " (f.) " " jōr-ē} \end{array} \right\} \text{kar-īvī, they may have been restored by him.}$

11) The Pluperfect.

a)

Sing.

$\left\{ \begin{array}{l} \text{زَه تِي دِيرَوِي} \text{ (m.) } \text{zah ē vēr-av-al-ai} \\ \text{وِي " " " (f.) " " vēr-av-al-e} \end{array} \right\} \text{vum, I had been frightened by him.}$

etc. etc. (cf. the Pluperf. of the trans. verb, sub. III).

b)

Sing.

$$\left. \begin{array}{l} \text{, } \left\{ \begin{array}{l} \text{زَ بَی جَوَر کَرِی} \text{ (m.) } \text{zah ē jōr kar-ai} \\ \text{م } \left\{ \begin{array}{l} \text{جَوَر کَرِی} \text{ " " (f.) " " jōr-āh kar-e} \end{array} \right\} \end{array} \right\} \text{vum, I had been restored by him.}$$

 etc. etc.

12) The Subjunctive of the Pluperfect.

a)

Sing.

$$\left. \begin{array}{l} \text{, } \left\{ \begin{array}{l} \text{زَ بَی دِیَوَرَوُی} \text{ (m.) } \text{zah bah ē vēr-av-al-ai} \\ \text{م } \left\{ \begin{array}{l} \text{دِیَوَرَوُی} \text{ " " " (f.) " " " vēr-av-al-e} \end{array} \right\} \end{array} \right\} \text{vum,}$$

 I should have been frightened by him; etc. etc.

b)

Sing.

$$\left. \begin{array}{l} \text{, } \left\{ \begin{array}{l} \text{زَ بَی جَوَر کَرِی} \text{ (m.) } \text{zah bah ē jōr kar-ai} \\ \text{م } \left\{ \begin{array}{l} \text{جَوَر کَرِی} \text{ " " " (f.) " " " jōr-āh kar-e} \end{array} \right\} \end{array} \right\} \text{vum,}$$

 I should have been restored by him; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a)

Sing.

$$\left. \begin{array}{l} \text{دِی, دِی } \left\{ \begin{array}{l} \text{زَ تَه, هَغَه بَی دِیَوَرَوُی} \text{ (m.) } \text{zah, tah, hayah ē vēr-av-al-ai} \\ \text{وای } \left\{ \begin{array}{l} \text{دِیَوَرَوُی} \text{ " " " (f.) " " " vēr-av-al-e} \end{array} \right\} \end{array} \right\} \begin{array}{l} \text{vai, vē,} \\ \text{vāē,} \end{array}$$

(If) I, thou, he, she had been frightened by him; or: would, that I, thou, he, she had been frightened by him!

Plur.

$$\text{دِی, دِی, دِی, دِی, دِی, دِی } \left\{ \begin{array}{l} \text{مُور, تَناسِی, هَغَه بَی دِیَوَرَوُی} \text{ (com.) } \text{mūž, tāse, hayah ē} \\ \text{vēr-av-al-i vai, vē, vāē,} \end{array} \right\}$$

(If) we, you, they had been frightened by him; or: would that we, you, they had been frightened by him!

b)

Sing.

دى, دى وای	$\left\{ \begin{array}{l} \text{زَهْ, تَهْ, هَاهْ} \\ \text{جَوْرَهْ كَرِي} \end{array} \right.$	$\left\{ \begin{array}{l} \text{(m.) zah, tah, hayah ē jōr} \\ \text{kar-ai} \end{array} \right.$	$\left\{ \begin{array}{l} \text{vai, vē,} \\ \text{vāē,} \end{array} \right.$

(If) I, thou, he, she had been restored by him; or: would that I, etc.

Plur.

دى etc.	$\left\{ \begin{array}{l} \text{مُوْر, تَاسِي, هَاهْ} \\ \text{جَوْرَهْ كَرِي} \end{array} \right.$	$\left\{ \begin{array}{l} \text{(m.) mūž, tāse, hayah ē jōr} \\ \text{kar-ī} \end{array} \right.$	$\left\{ \begin{array}{l} \text{vai, etc.} \\ \text{kar-ī} \end{array} \right.$

(If) we, you, they had been restored by him; or: would that we, etc.

14) The Past Future.

a)

Sing.

نَمِ	$\left\{ \begin{array}{l} \text{زَهْ بَهْ تِي دِرَوِي} \\ \text{” ” ” ” دِرَوِي} \end{array} \right.$	$\left\{ \begin{array}{l} \text{(m.) zah bah ē vēr-av-al-ai} \\ \text{vēr-av-al-e} \end{array} \right.$	$\left\{ \begin{array}{l} \text{yam.} \end{array} \right.$

I shall have been frightened by him; etc. etc.

b)

Sing.

يَمِ	$\left\{ \begin{array}{l} \text{زَهْ بَهْ تِي جَوْرَهْ كَرِي} \\ \text{جَوْرَهْ كَرِي} \end{array} \right.$	$\left\{ \begin{array}{l} \text{(m.) zah bah ē jōr kar-ai} \\ \text{jōr-āh kar-e} \end{array} \right.$	$\left\{ \begin{array}{l} \text{yam,} \end{array} \right.$

I shall have been restored by him; etc. etc.

V. The Passive.

Infinitive (not in use).

Imperative.

Sing.

Primit. trans. verb. a)

شَهْ	$\left\{ \begin{array}{l} \text{وَشَرَّاهْ, وَشَرَّالاي} \\ \text{وَشَرَّاهْ, وَشَرَّالاي} \end{array} \right.$	$\left\{ \begin{array}{l} \text{(m.) vō šārah, vō šāralai} \\ \text{vō šāral-āh, vō šārale} \end{array} \right.$	$\left\{ \begin{array}{l} \text{šah,} \\ \text{be ejected!} \end{array} \right.$

Deriv. causal. verb. b)

شَه { جَوْر كَرِي (m.) jōr karai
جَوْرَه كَرِي (f.) jōr-āh kare } šah, be restored!

or:

شَه { جَوْرَاوَه jōrāvōh
جَوْرَاوَه jōravalāh } šah.

Plur.

a) شَهِي { وَشَرِي, وَشَرِي (m.) vō šaralī, vō šaralī
وَشَرِي, وَشَرِي (f.) vō šaralē, vō šaralī } šāl, be ye ejected!

b) كَرِي شَهِي { جَوْر (m.) jōr
جَوْرِي (f.) jōrē } karī šāl, be ye restored!

or

شَهِي { جَوْرَاوَه (m.) jōraval
جَوْرَاوَه (f.) jōravalē } šāl.

1) The Present

a)

Sing.

شَم, كِيَم { زَاك شَرَاه, شَرَالِي (m.) zak šarāh, šaralai
شَرَاه, شَرَالِي (f.) „ šaralāh, šarale } šam, kēžam, I am ejected.
etc. etc. *)

Plur.

شَو, كِيَم { مُوَر شَرَالِي, شَرَالِي (m.) mūž šaralī, šaralī
شَرَالِي, شَرَالِي (f.) „ šaralē, šaralī } šū, kēžū, we are ejected.

*) The participles remain the same through all the three persons of the Singular and Plural respectively; we therefore only exhibit the first person.

b)

Sing.

شَم	{	زَهْ جَوْرَ كَرِي (m.) zah jōr karai	}	šam, I am restored.
		جَوْرَهْ كَرِي (f.) „ jōrah kare		
etc. etc.				

Plur.

کَرِي شَو	{	مُورَ جَوْرَ (m.) mūž jōr	}	karī šū, we are restored.
		جَوْرِي (f.) „ jōrē		

or:

Sing.

شَم	{	زَهْ جَوْرَوهْ (m.) zah jōrāvōh	}	šam.
		جَوْرَوهْ (f.) „ jōravalāh		
etc. etc.				

Plur.

شَو	{	مُورَ جَوْرَوَل (m.) mūž jōravāl	}	šū,
		جَوْرَوَلِي (f.) „ jōravalē		
etc. etc.				

2) The Subjunctive of the Present.

a)

Sing.

شَم	{	زَهْ وُشَرَهْ, وُشَرِي (m.) zah vō šārah, vō šaralai	}	šam, I may be ejected.
		وُشَرَهْ, وُشَرِي (f.) „ vō šaralāh, vō šarale		
etc. etc. (like the Present).				

b)

Sing.

شَم	{	زَهْ جَوْرَ كَرِي (m.) zah jōr karai	}	šam, I may be restored.
		جَوْرَهْ كَرِي (f.) „ jōrah kare		
etc. etc. (like the Present).				

or:

Sing.

شَم { زَه جَوْرَاوَه (m.) zah jōrāvōh } šam.
 { جَوْرَاوَه (f.) „ jōravalāh }
 etc. etc. (like the Present).

3) The Future.

a)

Sing.

*) شَم { زَه بَه وَ شَارَه , شَرِي (m.) zah bah vō šārah, šaralai } šam, I shall
 { شَرِي „ „ „ (f.) „ „ „ šaralāh, šarale } be ejected.
 etc. etc.

b)

Sing.

شَم { زَه بَه جَوْر كَرِي (m.) zah bah jōr karai } šam, I shall be rest-
 { جَوْر كَرِي (f.) „ „ jōrāh karē } ored.
 etc. etc.

or:

Sing.

شَم { زَه بَه جَوْرَاوَه (m.) zah bah jōrāvōh } šam.
 { جَوْرَاوَه (f.) „ „ jōravalāh }
 etc. etc.

4) The Imperfect.

a)

Sing.

شَوَم , كَيَدَم { زَه شَارَه , شَرِي (m.) zah šārah, šaralai } švam, kēdam,
 { شَرِي „ (f.) „ šaralāh, šarale } I was ejected.
 etc. etc.

*) Or:

زَه بَه شَارَه , شَرِي كَيَدَم m. (without the prefix و),
 etc. etc.

b)

Sing.

$$\text{شوم} \left\{ \begin{array}{l} \text{زَه جَوَر كَرِي} \text{ (m.) zah jōr karai} \\ \text{جَوَرَه كَرِي} \text{ „ (f.) „ jōrāh karē} \end{array} \right\} \text{švam, I was restored.}$$

etc. etc.

or:

Sing.

$$\text{شوم} \left\{ \begin{array}{l} \text{زَه جَوَرَاوَه} \text{ (m.) zah jōrāvōh} \\ \text{جَوَرَاوَه} \text{ „ (f.) „ jōravalāh} \end{array} \right\} \text{švam.}$$

etc. etc.

5) The Habitual Imperfect.

a)

Sing.

$$\text{شوم, كېدم} \left\{ \begin{array}{l} \text{زَه بَه شَاړَه, شَاړِي} \text{ (m.) zah bah šāṛah, šāṛalai} \\ \text{شَاړَه, شَاړِي} \text{ „ „ (f.) „ „ šāralāh, šārale} \end{array} \right\} \text{švam, kē-dam,}$$

I used to be ejected. etc. etc.

b)

Sing.

$$\text{شوم} \left\{ \begin{array}{l} \text{زَه بَه جَوَر كَرِي} \text{ (m.) zah bah jōr karai} \\ \text{جَوَرَه كَرِي} \text{ „ „ (f.) „ „ jōrāh karē} \end{array} \right\} \text{švam, I used to be restored.}$$

etc. etc.

or:

Sing.

$$\text{شوم} \left\{ \begin{array}{l} \text{زَه بَه جَوَرَاوَه} \text{ (m.) zah bah jōrāvōh} \\ \text{جَوَرَاوَه} \text{ „ „ (f.) „ „ jōravalāh} \end{array} \right\} \text{švam.}$$

etc. etc.

6) Conditional (Optative) of the Imperfect.

- a) Sing.
- | | | | | |
|-----------------------|---|---|---|------------|
| شَوَى, شَوَى, شَوَايَ | { | زَهْ شَايَهْ, شَرَيَ (m.) zah šārah, šaralai | { | švai, švė, |
| | | زَهْ شَرَايَهْ, شَرَيَ (f.) „ šaralāh, šarale | | švāė, |

(If) I etc. would be ejected; or: would that I etc. would be ejected! etc. etc.

- b) Sing.
- | | | | | |
|-----------------------|---|------------------------------------|---|------------|
| شَوَى, شَوَى, شَوَايَ | { | زَهْ جَوَرَكَيَ (m.) zah jōr karai | { | švai, švė, |
| | | زَهْ جَوَرَايَهْ (f.) „ jōrāh karė | | švāė, |

(If) I etc. would be restored: would that I etc. would be restored!
etc. etc.

or:

- Sing.
- | | | | | |
|------------|---|-----------------------------------|---|-----------|
| etc. شَوَى | { | زَهْ جَوَرَاوَهْ (m.) zah jōrāvōh | { | švai etc. |
| | | زَهْ جَوَرَايَهْ (f.) „ jōravalāh | | |

7) The Aorist.

- a) Sing.
- | | | | | |
|--------|---|---|---|----------------------|
| شَوَمَ | { | زَهْ وَ شَايَهْ, شَرَيَ (m.) zah vō šārah, šaralai | { | švam, I was ejected. |
| | | زَهْ وَ شَرَايَهْ, شَرَيَ (f.) „ vō šaralāh, šarale | | |
- etc. etc.

- b) Sing.
- | | | | | |
|--------|---|------------------------------------|---|-----------------------|
| شَوَمَ | { | زَهْ جَوَرَكَيَ (m.) zah jōr karai | { | švam, I was restored. |
| | | زَهْ جَوَرَايَهْ (f.) „ jōrāh karė | | |
- etc. etc.

or:

- Sing.
- | | | | | |
|--------|---|-----------------------------------|---|-------|
| شَوَمَ | { | زَهْ جَوَرَاوَهْ (m.) zah jōrāvōh | { | švam. |
| | | زَهْ جَوَرَايَهْ (f.) „ jōravalāh | | |
- etc. etc.

8) The Habitual Aorist.

b) Sing.

شوم { زَهْ بَه وَ شَاړَه , شَرِي (m.) zah bah vö šāraḥ, šaralai } švam.
 { „ „ „ „ شَرِيَه , شَرِي (f.) „ „ „ šaraläh, šarale }
 I used to be ejected; etc. etc.

b) Sing.

شوم { زَهْ بَه جَوړ كړِي (m.) zah bah jōr karai } švam, I used to be
 { „ „ „ جَوړَه كړِي (f.) „ „ jōräh karē } restored.
 etc. etc.

or:

Sing.

شوم { زَهْ بَه جَوړَاوَه (m.) zah bah jōrāvōh } švam.
 { „ „ „ جَوړَاوَه (f.) „ „ jōravaläh }
 etc. etc.

9) The Perfect.

a) Sing.

مُژ { زَه شَرِي شَوِي (m.) zah šaralai šavai } yam, I have been
 { „ شَرِي شَوِي (f.) „ šarale šave } ejected.
 etc. etc.

Plur.

مُوژ شَرِي شَوِي يُو (com.) mūž šaralī šavī yū, we have been ejected.

b) Sing.

مُژ { زَه جَوړ كړِي شَوِي (m.) zah jōr karai šavai } yam,
 { „ جَوړَه كړِي شَوِي (f.) „ jōräh karē šave }
 I have been restored; etc. etc.

Plur.

کَمِی شَوِی یُو { مُوَر جَوَر (m.) mūž jōr }
جَوِی " (f.) " jōrē } kaṛī šavī yū,

we have been restored; etc. etc.

10) The Subjunctive of the Perfect.

a)

Sing.

دِی { هَعَه شَرَلِی شَوِی (m.) haṣah šaralai šavai } vī, he, she may have
شَرَلِی شَوِی " (f.) " šarale šave } been ejected.

Plur.

هَعَه شَرَلِی شَوِی دِی (com.) haṣah šaralī šavī vī, they may have been ejected.

b)

Sing.

دِی { هَعَه جَوَر کَمِی شَوِی (m.) haṣah jōr kaṛai šavai } vī, he, she may
جَوِی کَمِی شَوِی " (f.) " jōr-āh kaṛe šave } have been restored.

Plur.

کَمِی شَوِی دِی { هَعَه جَوَر (m.) haṣah jōr } kaṛī šavī vī, they may
جَوِی " (f.) " jōrē } have been restored.

11) The Pluperfect.

a)

Sing.

دِی { زَ شَرَلِی شَوِی (m.) zah šaralai šavai }
شَرَلِی شَوِی " (f.) " šarale šave } vum,

I had been ejected; etc. etc.

b)

Sing.

, ۴	{	زَ جَوَرِ کَرَمی شَوی (m.) zah jōr karai šavai	}	vum,
		جَوَرِ کَرَمی شَوی (f.) „ jōrāh karē šave		
I had been restored; etc. etc.				

12) The Subjunctive of the Pluperfect.

a)

Sing.

, ۴	{	زَ بَه شَرَلای شَوی (m.) zah bah šaralai šavai	}	vum,
		شَرَلای شَوی „ „ (f.) „ „ šarale šave		
		I should have been ejected; etc. etc.		

b)

Sing.

, ۴	{	زَ بَه جَوَرِ کَرَمی شَوی (m.) zah bah jōr karai šavai	}	vum,
		جَوَرِ کَرَمی شَوی „ „ (f.) „ „ jōrāh karē šave		
I should have been restored; etc. etc.				

13) The Conditional (Optative) of the Pluperfect.

a)

Sing.

وای, وای, وای	{	زَ شَرَلای شَوی (m.) zah šaralai šavai	}	vai, vē, vāē,
		شَرَلای شَوی „ (f.) „ šarale šave		
(If) I had been ejected; or: would that I had been ejected! etc etc.				

b)

Sing.

etc. وای	{	زَ جَوَرِ کَرَمی شَوی (m.) zah jōr karai šavai	}	vai etc.
		جَوَرِ کَرَمی شَوی „ (f.) „ jōrāh karē šave		
(If) I had been restored; or: would that I had been restored etc. etc.				

14) The Past Future.

a)

Sing.

نَمَ { زَهْ بَه شَرَّایِ شَوِی (m.) zah bah šaralai šavai } yam,
 " { " " شَرَّایِ شَوِی (f.) " " šarale šave }

I shall have been ejected; etc. etc.

b)

Sing.

نَمَ { زَهْ بَه جَوْرِ کَرِی شَوِی (m.) zah bah jōr karai šavai } yam,
 " { " " جَوْرِ کَرِی شَوِی (f.) " " jōrāh karē šave }

I shall have been restored; etc. etc.

VI. The defective verb تَلَّ tl-āl, to go.

Infinitive: تَلَّ tl-āl, to go.

Imperative.

Sing.

دَر شَه، لَار شَه، حَه، q-ah, lār šah, var šah, go!

Plur.

دَر شَمِی، لَار شَمِی، حَمِی، q-aī, lār saī, var saī, go ye!

1) The Present.

Sing.

زَهْ حَمَ zah q-am, I go.

تَهْ حَمِ tah q-ē, thou goest.

هَهْ حَمِ hayah q-ī, he, she goes.

Plur.

مُوْر خُوْ	mūẓ q-ū, we go.
تَاسِي خُتِي	tāse q-aī, you go.
هَغَه جِي	hayah q-ī, they go.

2) The Subjunctive of the Present.

Sing.

زَه لَارِ شَم وَر شَم *)	zah lār šam, var šam, I may go.
تَه لَارِ شِي	tah lār sē, thou mayst go.
هَغَه لَارِ شِي	hayah lār šī, he, she may go.
هَغَه دِ لَارِ شِي	hayah de lār šī, he, she should go.

Plur.

مُوْر لَارِ شُوْ	mūẓ lār šū, we may go.
تَاسِي لَارِ شَتِي	tāse lār šaī, you may go.
هَغَه لَارِ شِي	hayah lār šī, they may go.
هَغَه دِ لَارِ شِي	hayah de lār šī, they should go.

3) The Future.

Sing.

زَه بَه لَارِ شَم وَر شَم **)	zah bah lār šam, zah bah var šam,
I shall go. etc. etc.	(like the Subjunctive).

*) وَر لَارِمْ vō lār-am and لَارِمْ lār-am is also in use; لَحْم is hardly ever found in the Subjunctive. وَر شَم is regularly conjugated.

**) زَه بَه لَحْم is also found in the Future.

4) The Imperfect.

Sing.

*) زَه تَلَم, تَلَم zah tl-al-am, tl-am, I went.
 تَه تَلَمِي, تَلِي tah tl-al-ē, tl-ē, thou wentst.
 هَغَه تَه (م) hayah t-ah (ta), he
 تَلَه, تَلَه „ (f.) „ tl-al-āh, tl-āh, she } went.

Plur.

مُور تَلَو, تَلَو mūž tl-al-ā, tl-ā, we went.
 تَاسِي تَلَلِي, تَلَلِي tāse tl-al-aī, tl-aī, you went.
 هَغَه تَلَل (م.) hayah tl-al-, tl-ah }
 تَلَه, تَلِي „ (f.) „ tl-al-ē, tl-ē } they went.

5) The Habitual Imperfect.

Sing.

زَه بَه تَلَم, تَلَم zah bah tl-al-am, tl-am, I used to go.
 etc. etc. (like the Imperfect).

6) Conditional (Optative) of the Imperfect.

**) تَلَلِي, تَلِي, تَلَلِي } زَه, تَه, هَغَه zah, tah, hayah { tl-al-aī, tl-
 مُور, تَاسِي, هَغَه mūž, tāse, hayah { al-ē, tl-al-āē.

(If) I, thou, he, she, we, you, they would go; or: would that I, thou etc. would go!

*) Either form may be used.

**) The form لَارِي lārai etc. is also used (derived from the Aorist).

7) The Aorist.

Sing.

- *) زَه لَارَم, وَ لَارَم zah lār-am, vō lār-am, I went.
 تَه لَارِي, وَ لَارِي tah lār-ē, vō lār-ē, thou wentst.
 **) هَيَّاه لَار, وَ لَار (m.) hayah lār, vō lār, he } went.
 لَارَاه, وَ لَارَاه (f.) „ lār-āh, vō lār-āh, she }

Plur.

- مُؤَزَّ لَارِ, وَ لَارِ müž lār-ū, vō lār-ū, we went.
 تَاسِي لَارِي, وَ لَارِي tāse lār-aī, vō lār-aī, you went.
 هَيَّاه لَارِا, وَ لَارِا (m.) hayah lār-aī, vō lār-aī } they went.
 لَارِي, وَ لَارِي (f.) „ lār-ē, vō lār-ē }

8) The Habitual Aorist.

Sing.

- زَه بَه لَارَم, بَه وَ لَارَم zah bah lār-am, bah vō lār-am, I used to go.
 etc. etc. (like the Aorist).

The tenses and moods, which are formed with the participle perfect (تَلَّى tl-al-ai or تَلَّى tal-ai) and the auxiliary „to be“, are quite regular.

*) The full form لَارِا لَارَم lār-al-am and وَ لَارِا لَارَم vō lār-al-am is also in use in the I. and II pers. Sing. and Plur. and in the III pers. fem. Sing. and Plur.

**) لَارِا شَه lār-āh is also used.

VII. The defective verb رَأَلَ, *rā-ʔl-al*, to come.

Infinitive: رَأَلَ, *rā-ʔl-al*, to come.

Imperative.

Sing. رَأْ شَهْ, *rā-ṣah*, *rā šah*, come!

Plur. رَأْ حَتْمِي, *rā-ḥaī*, *rā-ṣaī*, come ye!

1) The Present.

Sing.

زَهْ رَأَاقَمْ, *zah rā-q-am*, I come.
etc. etc.

2) Subjunctive of the Present.

Sing.

زَهْ رَأَاقَمْ, *zah rā-ṣam*, I may come.
etc. etc.

3) The Future.

Sing.

زَهْ رَأَاقَمْ, or: زَهْ رَأَاقَمْ, *zah bah rā-ṣam*, or: *rā bah ṣam*, I shall come; etc. etc.

4) The Imperfect.

Sing.

زَهْ رَأَاقَمْ, *zah rā-tl-al-am*, *rā-tl-am*, I came.
etc. etc. (like the Imperfect of تَلَم).

5) The Habitual Imperfect.

Sing.

زَهْ رَأَاقَمْ, *zah bah rā-tl-al-am*, *bah rā-tl-am*, I used to come; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

زَهْ رَا تَلَلَيْ , رَا تَلَلَيْ (رَا تَلَلَيْ) zah rā-tl-al-ai, tl-al-ē, tl-al-āe
(rā-tl-āē),

(If) I etc. would come; or: would that I etc. would come!

etc. etc. (like the Conditional of تَلَل).

7) The Aorist.

Sing.

زَهْ رَاغَلَمَ , رَاغَلَمَ zah rā-γl-al-am, rā-γl-am, I came.

تَهْ رَاغَلَيْ , رَاغَلَيْ tah rā-γl-al-ē, rā-γl-ē, thou camest.

هَغَهْ رَاغَيْ (m.) hayah rā-γai, he
رَاغَلَهْ , رَاغَلَهْ „ (f.) „ rā-γl-al-āh, rā-γl-āh, she } came,

Plur.

مُورَ رَاغَلُو , رَاغَلُو mūž rā-γl-al-ū, rā-γl-ū, we came.

تَاسَيْ رَاغَلَيِّي , رَاغَلَيِّي tāse rā-γl-al-aī, rā-γl-aī, you came.

هَغَهْ رَاغَلْ , رَاغَلْ (m.) hayah rā-γl-ał, rā-γl-ał
رَاغَلَيْ , رَاغَلَيْ „ (f.) „ rā-γl-al-ē, rā-γl-ē } they came.

Other form of the Aorist *).

Sing.

زَهْ وُرَغَلَمَ , وُرَغَلَمَ zah vōraγl-am, I came.

تَهْ وُرَغَلَيْ , وُرَغَلَيْ tah vōraγl-ē, thou camest.

هَغَهْ وُرَغَيْ (m.) hayah vōraγ-ai, he
وُرَغَلَهْ „ (f.) „ vōraγl-āh, she } came.

*) This form comes from the Infinitive وُرَغَل vōraγl-ał (cf. § 119) and is only used in the Aorist; vō is a verbal prefix and not the prefix of the Aorist.

Plur.

مُوْرُورَغَلُو mūž vōrayl-ū, we came.
 تَاسِيْ وَرَغَلْتِي tāse vōrayl-aī, you came.
 هَآءُ وَرَغَلُو (m.) hayah vōrayl-ā, vōrayl-ah } they came.
 وَرَغَلِي „ (f.) „ vōrayl-ē

8) The Habitual Aorist.

Sing.

زَ بَ وَرَغَلَمَ or زَ بَ رَآغَلَمَ zah bah rā-yl-am or: zah bah vōrayl-am,
 I used to come; etc. etc. (like the Aorist).

The other tenses and moods, formed with the participle perfect
 رَآغَلِي rā-ylai *), come, and the auxiliary „to be“, are quite regular.

*) The full form رَآغَلِي rā-yl-al-ai is not in use. Instead of رَآغَلِي
 rā-yl-ai, رَآتَلِي rā-tlai may also be substituted, both participles perfect
 having the same signification.



Corrections.

On page 221 after the superscription: Tenses and moods etc.
 § 148 should be added and the following §§ up to § 152 (inclus.)
 should be advanced by one respectively. An occasional slip or mis-
 placement of the vowel-points could not always be avoided though
 great care was taken in this respect; but the reader will find no dif-
 ficulty in setting a few mistakes of this kind right. For instance on
 p. 220, l. 18 instead of كُرُو read كُرُو; p. 316, l. 18. 20 instead of
 شَبِي read شَبِي.



